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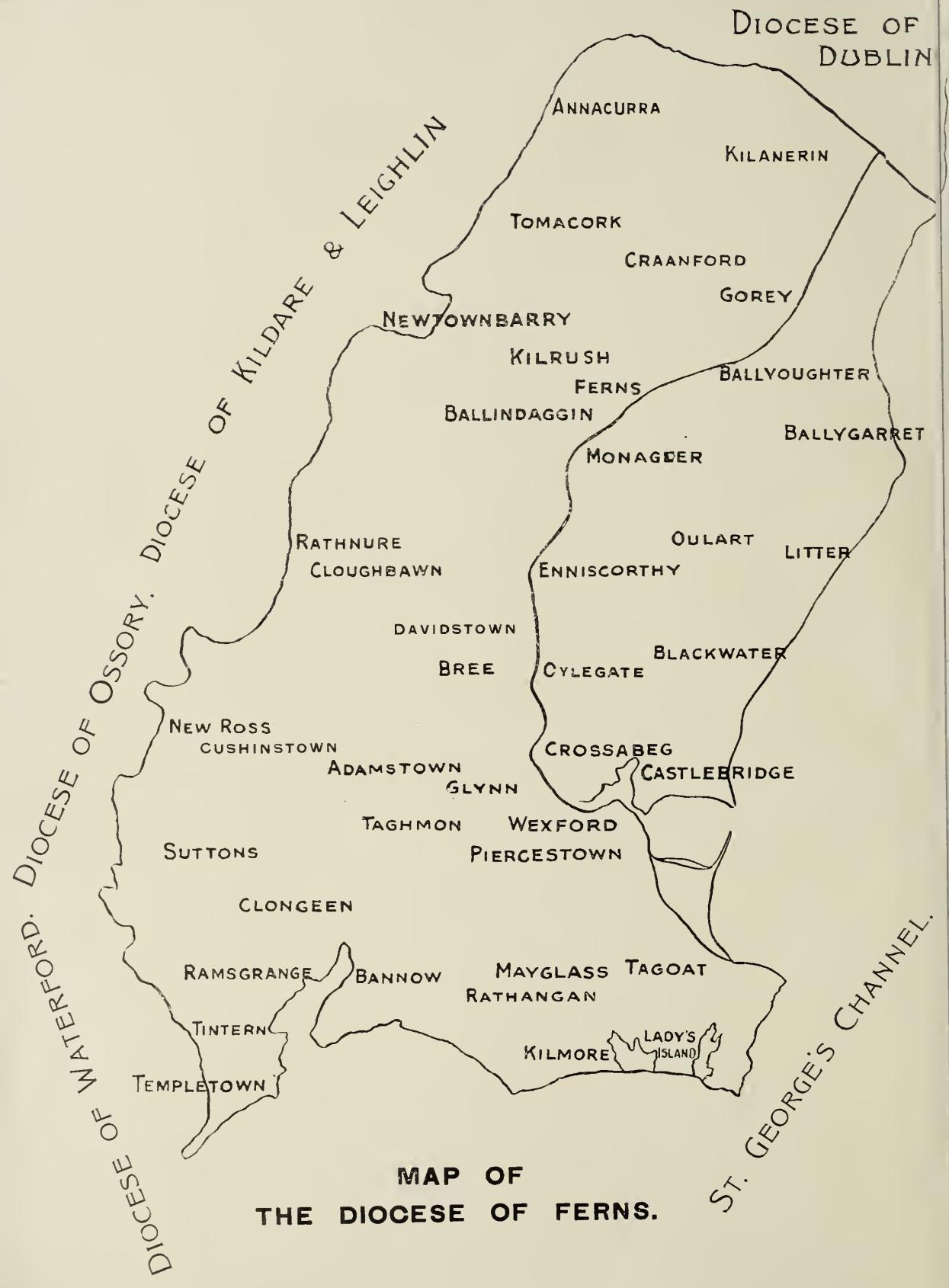
HISTORY  
OF THE  
DIOCESE OF FERNS.





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# HISTORY OF THE DIOCESE OF FERNS

BY

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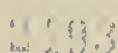
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To THE  
MOST REV. DR. BROWNE,  
LORD BISHOP OF FERNS,  
THE VENERATED SUCCESSOR OF ST. AEDAN,  
THIS VOLUME IS  
RESPECTFULLY DEDICATED,  
AS A MARK OF GRATITUDE FOR MANY FAVOURS,  
BY  
THE AUTHOR.





## PREFACE.

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FOR close on twenty years I had been collecting material for an exhaustive History of the Diocese of Ferns, with no further object in view than to preserve historical data that might be of use to some future writer. No history of the ancient diocese founded by St. Aedan has previously appeared, and, therefore, the need of such a work is obvious. However, the carrying out of this scheme in its entirety would involve the production of four good-sized volumes, and it is doubtful if such a work would meet with support commensurate with the cost. Besides, the time is not yet ripe for a thoroughly exhaustive work of the kind, on the lines of Canon Carrigan's admirable *History and Antiquities of the Diocese of Ossory*, and therefore I set myself the task of sifting and compressing my material in such a manner that the reader may be presented with a well-ordered narrative of diocesan history in one volume.

Personally, I should have preferred that a priest of the diocese of Ferns had undertaken the work, but on consultation with the Bishop, Most Rev. Dr. Browne, his lordship urged on me that I myself should set about the task, and not only gave me every assistance in regard to research but generously undertook the financial responsibility of publication.

At first I had intended to treat the parishes as they stood in pre-Reformation days, but on second consideration I thought it better to give the history of the Catholic arrangement of the parishes as they now stand. This plan seemed the more desirable from the fact that in some cases, like Wexford and New Ross, the present parishes include from four to a dozen parishes of the older arrangement. Moreover, quite a number of the old parishes were very small and were served by vicars from the monasteries, while in not a few cases the parish churches were merely free chapels. For convenience sake, therefore, I give the history of the parishes in the order of the four Deaneries, viz., those of Enniscorthy, Gorey, New Ross, and Wexford.

It was no easy task amid the duties of a busy professional life to explore the ancient monuments of the diocese, and to take extracts from any documents bearing on the diocese of Ferns in the Record Offices of London and Dublin, and in the various Dublin libraries. The State Papers, Patent and Close Rolls, Pipe Rolls, Exchequer Rolls, Reports of the Historical MSS. Commission, Reports of the Deputy Keeper, and kindred matter have

been freely utilised. In particular, the Calendars of Papal Letters (of which eleven volumes have now been published) have furnished a considerable amount of data between the years 1200 and 1460.

It only remains to thank many kind friends for much valued help. Father Fitzhenry, Adm., Enniscorthy Cathedral, was ever kindness personified, and I must express my deep obligations to him for his unvarying interest in the present work. Father Thomas O'Byrne was also extremely kind in placing his notes at my disposal, and in reading my proofs. Canon Sheil, P.P., Bree, gave me much information in regard to diocesan matters in the early years of the 19th century. I am also indebted to the late Archdeacon Whitty, the late Dean Kavanagh, P.P., V.G.. Archdeacon Doyle; Canon O'Neill. Canon Meehan, Canon O'Brien, Canon O'Connor, Canon Sheridan, Canon Browne. Canon Quigley, Canon Lennon, Canon Fortune, Rev. James Long. P.P., Rev. Murtagh Sullivan, P.P., Rev. John Rossiter, M.S.S., Rev. James Crosbie, C.C., Rev. J. Rossiter, C.C.. Rev. P. Cummins, C.C., Sir Thomas H. Grattan Esmonde, Miss Kathleen Browne, Mr. N. Murphy, Mr. E. O'Cullen, and others.

The almost total disappearance of diocesan records, the absence of the Taxation of Ferns for 1306 (one of the two Taxations in Ireland that cannot be traced), the very imperfect parochial registers prior to 1830, and the burning of records during the '98 Insurrection, will satisfactorily account for the enormous difficulties that had to be faced, but I have spared no pains to fill up the lacunae from reliable sources. Though I do not wish to minimise the value of the Ordnance Survey Letters of O'Donovan and other Irish scholars, yet, while occasionally making use of them, I have found them on the whole unsatisfactory. Cardinal Moran's works, especially his *Spicilegium Ossoriense* (3 Vols.) have proved invaluable, as also Father Costello's *De Annatis Hiberniae* and Theiner's *Vetera Monumenta*.

I now leave the work, with all its shortcomings, in the hands of an indulgent public, and I shall conclude this short Preface in the words of the learned Camden :—" If any there be which are desirous to be strangers in their own soil, and foreigners in their own city, they may so continue, and therein flatter themselves. For such I have not written these lines and taken these pains."

W. H. GRATTAN FLOOD.

Enniscorthy,

Feast of St. Aedan (Jan. 31), 1916.

## INTRODUCTION.

It is a far cry back to the year 598, when the See of Ferns was established, with St. Aedan (Mo-Aedh-og or Mogue) as first Bishop. During his episcopate thirty churches and numerous monasteries were founded. St. Ibar, St. Abban, St. Brendan, and St. Senan were also early labourers in the diocese. St. Aedan died on January 31st, 630, leaving a fragrant memory behind him, and his episcopal See was known as *Fearna-mor-Moedhoc*. In the National Museum, Dublin, may be seen the famous *Breac Moedhoc*, or speckled shrine of St. Aedan, a case made to contain relics brought from Rome by St. Molaise to his friend St. Moedhoc, and which was preserved for centuries in the church of Drumlane, Co. Cavan.

St. Aedan's seven immediate successors were : SS. Mochua, Tuathal, Coman, Maeldoghar, Diorath, Moling, and Cillene. Of these, the best knowing is St. Moling, whose name is perpetuated in the parish of St. Mullins, and who died in 696, on June 17th. St. Moling dedicated a holy well at Ferns to his beloved predecessor, St. Aedan, not far from the Abbey.

In 789 is chronicled the death of Cronan "of the stone church of Ferns"—proving the existence of a cathedral built of stone ere the close of the 8th century. Various ravages by the Scandinavians are noted in the years 834, 836, 838, 917, 919, 928, 930, and 937. The connection between Ferns and St. Mullins lasted till the close of the 12th century. Conor O'Lynam ruled over both monasteries in 1043. The Norsemen became gradually Christianised, and finally fused with the native population, but the place-names of Wexford, Greenore, Carnsore, the Raven, the Scar, the Saltees, Slade, etc., as well as personal names like Doyle, perpetuate the Norse settlement in the diocese of Ferns. St. Mullins was burned in 1138, and, in 1200, it became part of Co. Carlow, and a parish of the diocese of Leighlin. By the decrees of the Synod of Rath Breasil in 1118, the Diocese of Ferns was mapped out as "from Begerin to Mileadhach, on the west of the Barrow; and from Sliabh Uidhe Laighean south to the sea."\*

On the death of Joseph O'Hay, Bishop of Ferns, in 1184, an able successor was appointed in the person of Ailbe O'Molloy, Cistercian Abbot of Baltinglass. Most readers of Irish ecclesiastical history are familiar with the scathing rebuke which Bishop O'Molloy administered to Gerald Barry (Giraldus Cambrensis)

\* For the best account of the Synod of Rath Breasail see an article by Rev. John MacErlean, S.J., in *Archiv. Hib.* Vol. II. (1914).

at the Provincial Council of Dublin, in 1187, in reply to the latter's aspersion of the character of the Irish clergy. Bishop O'Molloy was in England five times on business relating to his See. He also went to Rome, and assisted at the Fourth General Council of Lateran, in 1216. His determination to uphold his rights may be evidenced in his excommunication of William Marshall, Earl of Pembroke and Lord of Wexford, who died under anathema on May 6th, 1219. He formed the Chapter of Ferns, and died on New Year's Day, 1223, after an episcopate of almost thirty-seven years.

In April, 1223, King Henry III. succeeded in getting an English courtier-cleric, John St. John, nominated Bishop of Ferns, who was duly consecrated. In 1226 the Bishop got fairs and markets established in Ferns, Enniscorthy, and Templeshanbo, and, in 1227, he exchanged the Manor of Enniscorthy with Philip Prendergast for six ploughlands in Clone and Ballyregan. He held a Synod in Wexford, in Selskar Priory, in 1240, and was zealous in promoting the interests of religion. His death took place in 1243, and then ensued a ten years' vacancy, during which the King held the temporalities. At length, in 1253, Geoffrey St. John, Canon of Limerick, was elected bishop, but he ruled only five years.

There is nothing of special interest to chronicle of the rule of Hugh de Lampart (1258-1282); of Richard of Northampton (1283-1303); of Simon of Evesham (1304); or of Robert Walrand (1305-1311). Adam of Northampton (1312-1346) appropriated the church of Mayglass to the Deanery of Ferns, and appropriated the church of Rathcroe to Dunbrody Abbey. Hugh de Saltu was consecrated in 1347 but was deprived ere the close of the same year. He was succeeded by Geoffrey de Grofeld, O.S.A., who attended the Provincial Council of Dublin, and died of the plague in October, 1348.

John Esmonde, Archdeacon of Ferns, was elected by the Chapter as Bishop and was duly consecrated early in 1349, but was deprived by the Pope at the close of same year, and was replaced by William Charnels, O.P.\* Bishop Esmonde was subsequently (1353) provided to the See of Emly, over which he ruled till his death on April 4th, 1362.

Thomas Denn, Archdeacon of Ferns, ruled from 1363 to 1400. His long episcopacy of 37 years was marked by much political strife, but religion flourished, and the pilgrimage to Lady's Island was largely frequented. Patrick Barrett, a Canon of Kells in Ossory, was consecrated at Rome, in December, 1400, and, in 1408, he transferred the episcopal chair from Ferns to New Ross. He was Chancellor of Ireland from 1410 to 1413, and died on November 10th, 1415. He built the Castle of Mountgarret

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\*Owing to the extraordinary local influence of Bishop Esmonde, the Pope's nominee was unable to obtain possession of the See of Ferns for two years—even though supported by the King. At length Esmonde was arrested and compelled to give bail.

and restored St. Mary's Church, New Ross, also rebuilding Bishop's Gate. His successor, Robert Whitty, appointed on February 17th, 1418, reigned almost 40 years, and resigned his See on October 5th, 1457. One of the incidents of his episcopacy was his absolving the citizens of Ross, in 1435, from the interdict placed on the town 200 years previously for the murder of the Crutched Friars.\*

John Purcell, Archdeacon of Lismore and Papal Nuncio for Ireland, was consecrated at Rome, in October, 1457, and ruled till 1479. His successor, Laurence Neville, Archbishop of Ferns, attended the Provincial Council of Dublin, on March 5th, 1495, where an annual contribution for seven years was levied on the Leinster clergy, to provide salaries for lectures in the University of Dublin. His seal, dated 1494, is in the British Museum. He died in 1503, and was succeeded by Edmund Comerford, Dean of Ossory, who was consecrated in St. Canice's Cathedral, Kilkenny, in 1505. He ruled less than four years, and was succeeded by Nicholas Comyn, of Limerick, who was consecrated in St. Paul's Cathedral, London, on January 20th, 1510. Lynch, in his *De Praesulibus Hib.*, says that Dr. Comyn was appointed Bishop of Ferns on August 3rd, 1507, but this may have been on a false rumour of the death of Bishop Comerford, who died, according to Ware, on Easter Sunday, 1509.

Bishop Comyn resided at Fethard Castle, and assisted at the Provincial Council of Dublin, 1512, and again in 1518. Not long afterwards he was translated to the more lucrative See of Waterford and Lismore, on April 13th, 1519, and on the same day Dr. John Purcell, Augustinian Canon of St. Catherine's, Waterford, was provided to Ferns, being consecrated at Rome, on May 6th, of same year.

Meantime, Murrough *ballagh*, King of Leinster, died in 1511, and was succeeded by Art *buidhe* Kavanagh, who ruled South Leinster during a stormy period of seven years and died at Enniscorthy Castle in 1518. After Art's death the Kingship devolved on Gerald Kavanagh, of Ferns, who ruled only for four years, whereupon Murtagh Kavanagh, a younger son of Art *buidhe* was proclaimed the Mac Murrough in January, 1523. This Murtagh or Murty resided in Enniscorthy Castle, and used his seal as "King of Leinster." He died in 1531, as also his two sons, Dermot and Donal, and immediately the clan proclaimed Cahir mac Gerald as the Mac Murrough, who took possession of Ferns Castle.

For some unrecorded offence, Bishop Purcell, who resided at Fethard Castle, was taken prisoner, and placed in the custody of the Marshal of the Exchequer on September 1st, 1531, but was released early in 1532. Very probably this was owing to his

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\* On a false report of the death of Bishop Whitty, in 1453, Thady O'Byrne, O.S.B., Prior of Glascarrig, had himself consecrated Bishop of Ferns, but the appointment was annulled by Pope Nicholas V. (*Cab. Pap. Reg. X.* 245).

inability to pay some debts due to the Crown, though not unlikely political matters were at the bottom of it. Five years later, Primate Cromer, of Armagh, who was suspected of treasonable practices, escaped arrest only by reason of his bodily infirmities. Soon the rumblings of the so-called "Reformation" were heard, and on March 19th, 1536, George Browne, Provincial of the English Augustinian Friars, was schismatically consecrated as Archbishop of Dublin. Ten months later the Colonial Parliament in Dublin declared Henry VIII. Supreme Head of the Church.\*

Ferns Abbey was suppressed by Royal Commission on April 7th, 1539, and the aged Bishop of Ferns, Dr. John Purcell, died two months later, namely, on July 20th. Here it may be well to give the pre-Reformation constitution of the Chapter. The Chapter was composed of a Dean, Precentor, Chancellor, Treasurer and Archdeacon, with ten Prebendaries, namely, Kilrane, Coolstuff, Edermine, Fethard, Taghmon, Kilrush, Tomb, Clone, Whitechurch, Crosspatrick and Kilcommon. The diocese was divided into eight deaneries, namely, the Rural Deaneries of Duffrey, Ballaghkeen, Gorey, Shillelagh, Forth, Bargy, Shilmalier and Shelbourne.

Bishop Purcell's successor was Alexander Devereux, Abbot of Dunbrody, who was schismatically consecrated Bishop of Ferns, on December 14th, 1539. Much odium has attached to his memory, yet one thing is certain, that Bishop Devereux was not a Protestant : he was in schism for a time, but got rehabilitated by Cardinal Pole under Queen Mary. He no doubt leased away a good portion of church property, but perhaps this was done in the hope of brighter days, and he probably thought it better to have some of the See lands in friendly hands than to have them grabbed by the Crown. Between the years 1537 and 1542 the vast monastic property in the diocese of Ferns was parcelled out to royal favourites, and the vicarages became so poor that no incumbent could live on the income. In February, 1544, John Travers was granted by King Henry VIII., the splendid Franciscan Friary of Enniscorthy, for ever, at an annual rent of 2s. 2d.

It is well known that Protestantism made no headway whatever in the diocese of Ferns under Edward VI. Church property continued to be sequestrated. At length Queen Mary ascended the throne in 1553, and the old religion was restored. To conciliate the powerful Cahir Mac Art Kavanagh, Queen Mary created him Baron of Ballyanne, and ordered that his brother, Murtagh, was to be Baron of Coolnaleen. Bishop Devereux, who resided at Kilhile Castle, was rehabilitated. He died at Fethard in July, 1566, and was buried in the chancel of the church there. With him ended the pre-Reformation Bishops of Ferns. His nephew, John, son of Sir Nicholas

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\* 28 Henry VIII. c. 5. This Act, however, is not in the Statute Book.

Devereux, of Ballymagir, was appointed by Queen Elizabeth as first Protestant Bishop on October 14th of same year, retaining the Deanery of Ferns *in commendam*, and residing at Adamstown Castle.

The following is a list of the parishes of the diocese of Ferns at this epoch :—Adamstown, Ardamine, Ardcandrisk, Ardcavan, Ardcollm, Artramont, Ballyanne, Ballybrazil, Ballybrennan, Ballycanew, Ballyconnick, Ballyheogue, Ballyhuskard, Ballingley, Ballylannon, Ballymore, Ballynaslaney, Ballyvalden, Ballyvalloo, Bannow, Carnagh, Carne, Carnew, Castle Ellis, Clone, Clongeen, Clonleigh, Clonmines, Clonmore, Coolstuff, Crosspatrick, Donoughmore, Drinagh, Dunbrody, Duncormack, Dunowney, Edermine, Ferns, Fethard, Hook, Horetown, Inch, Ishartmon, Kilbride, Kilbride-Glynn, Kilcomb, Kilcommon, Kilcormack, Kilcowanmore, Kilcavan, Kildavin, Kilgarvin, Kilkevan, Killag, Killan, Killegney, Killiloge, Killilane, Killesk, Killian, Killily, Killenagh, Killisk, Killinick, Kinnagh, Killinior, Killincooly, Kilmakillog, Kilmollock, Kilmannon, Kilmuckridge, Kilnamanagh, Kilnahue, Kilmore, Kilmachree, Kilrane, Kilpatrick, Kilpipe, Kilsoran, Kilrush, Kiltrisk, Kilturk, Kilmokea, Kilsanlan, Kiltunnel, Leskinfere, Mayglass, Milenagh, Mulrankin, Monamolin, Moyacomb, Old Ross, Owenduff, Preban, Rathmacknee, Rathaspick, Rosdroit, Rosminogue, Rosslare, St. Brigid's, St. Ibar's, St. Iberius, St. John's, Wexford ; St. John's, Enniscorthy ; St. Margaret's ; St. Mary's, Enniscorthy ; St. Mary's, Wexford ; St. Mary's, New Ross ; St. Mary's Island ; St. Michael's, Faythe ; St. Michael's, St. Nicholas, St. Peter's, St. Patrick's, St. Selskar, Skreen, St. Tullock's, Tacumshane, Templescobin, Templeshannon, Templetown, Templeshanbo, Templeudigan, Taghmon, Tomb, Tomhaggard, Tikillen, Tintern, Whitechurch, and Whitechurch-Glynn. In addition there were chapels at Ambrosetown, Carrig, Tellerath, Rathroe, Chapel, and Kilkevin.

It was not until the year 1570 that any real change took place in the matter of religion throughout the diocese of Ferns. The character of John Devereux, first Protestant Bishop, may be gauged from the following estimate by Adam Loftus, first Protestant Primate of Armagh, in a letter to Cecil :—"An unfitter man cannot be ; he has been of late deprived of his deanery for confessed immorality." His daughter, Margaret, was married to Sir Piers Butler, son of Lord Mountgarret, and she resided at Clough, now Wilton Castle. Between the years 1570 and 1576, the staunch Catholics of County Wexford were sorely harassed in regard to both religion and property. Goaded to fury, Feagh MacHugh O'Byrne burned Ferns Cathedral in 1576, but in 1577 an order was issued by the Privy Council directing him to rebuild the Cathedral. A year later Bishop Devereux died, and no Protestant successor was appointed for four years.

After a vacancy of over fifteen years, Peter Power, a relation of Lord Power, was provided by the Holy See, as Bishop of Ferns, on April 27th, 1582, the diocese being described in the *Papal Brief*

as "vacant by the death of Alexander of Happy Memory," an entry that sufficiently attests the orthodoxy of Bishop Devereux. Two years later Bishop Power, for having denied the supremacy of Elizabeth, was cast into a loathsome dungeon, whence he was liberated in September, 1584, through the connivance of the jailer. He escaped to the Continent, and died as Assistant Bishop of Compostella, on December 15th, 1588. Very different was the end of Hugh Allen, Protestant Bishop of Ferns, who alienated the Manor of Fethard and other church lands. His death occurred in 1599, under the following circumstances, as recorded by Philip O'Sullivan, in a work published in 1621:—"The Bishop assailed the Church dedicated to St. John the Baptist, in the village of Castle Ellis (about six miles from Enniscorthy), and having despoiled the statues of the Blessed Virgin and St. John, which were there held in high veneration by the people, of all their rich offerings and ornaments, he caused them to be pulled down from the Altar by his English satellites. . . . . Being seized with violent pains, and raging as a madman, he beat his huge body against the ground till death completed his sufferings."

After Allen's death the See of Ferns was united to that of Leighlin, and Robert Graves was appointed first Protestant Bishop of the united Sees on July 17th, 1600.

At the accession of King James, in 1603, the Wexford churches were purified by Father Coppinger, S.J., and St. Patrick's was retained by the Catholics for some years. At length, in 1606, Dr. Daniel O'Druhan (chaplain of the University of Salamanca from 1583 to 1591) was appointed by the Holy See as Vicar Apostolic of Ferns. So fierce was the persecution of Catholics under King James, that Dr. O'Druhan had to assume the alias of "James Walshe." The Protestant Bishop, Ram, presented to the Government an account of the Diocese of Ferns, on September 1st, 1612, and he complained bitterly that the reformed doctrines were making no headway, but that, on the contrary, the majority of the people stuck to the old religion. At that date, fifteen priests laboured zealously in Co. Wexford, namely:—David O'Doyle, Matthew Roche, Richard FitzHarris, William O'Doyle, John Quilty, William Barrick, Turlough O'Byrne, J. Dormer, Nicholas O'Cullen, William Furlong, O. Cist., William Wadding, William Devereux, William Hanton, John Pierce, and John Sinnott, O.F.M., with Dr. O'Druhan as Vicar Apostolic. Ram values the See as then worth 100 marks sterling, that is, £66 13s. 4d., but he adds that "having recovered the Manor of Fethard, it is now better per annum by £40." He removed the See to Gorey, and changed the name of the place to Newborough, where he built a palace known as Ramsfort.

On the death of Dr. O'Druhan, in September, 1626, the clergy of the Diocese petitioned the Holy See for the appointment as Bishop of Ferns of Father John Murphy, O.P., but the Pope had previously selected Dr. John Roche, who, though born in Spain, was of a good old Wexford family. Bishop Roche was appointed

on April 29th, 1624, and his diplomatic services were so highly thought of, especially in the arrangement of the Spanish match with Prince Charles of England, that he was detained in Rome for four years. So great was his ability that Cardinal Bentivoglio "selected him as his domestic theologian, and he held him in such esteem that when entering Conclave he openly declared that if he was elected Pope his first Cardinal would be the Irish theologian, Dr. John Roche." (*Moran's Spicilegium*).

Bishop Roche was consecrated in 1626, but did not arrive in Ireland till July, 1629, and almost immediately proceeded to Kilkenny, where he took part in the Synod, which lasted from August 24th to 27th. His first Relatio to Rome is dated December 1st, 1629, and contains a detailed account of his reconstruction of the diocese into seventy parishes, but there were only thirty priests to minister to them. He adds—"The parochial clergy are, indeed, fewer, than in perhaps any other diocese, but nowhere are they better, and there is no district in the diocese where they fail to visit in order to attend to the spiritual wants of the faithful; and through the mercy of God there is not a single priest in the diocese whose fame is in the slightest degree tarnished. In addition to the parochial clergy, there are two houses of Franciscans, one at Wexford and the other at Ross. These religious are good and laborious, living in concord with the secular clergy, and respectful and affectionate towards myself. There are two Jesuits who live in Ross, and labour assiduously in instructing the poor. There is also one Dominican (Father John Murphy) who dedicates himself to the same sacred mission."

On February 25th, 1632, the zealous Bishop writes from Wexford as follows to the Propaganda, describing his re-erection of the Cathedral Chapter :—"I have named for the five dignities of my Church, five men venerable in years and worth, and my first helpers in the ministry which I am performing. To the Deanery, I have collated Rev. William Devereux my Vicar General, almost 60 years of age; to the Chancellorship, Rev. John Wadding, 50 years of age; to the Archdeaconry, Rev. Daniel O'Brien, of high birth and purity of life; to the Precentorship, Rev. Richd. Fitzharris, 60 years of age; and to the Treasurership, the Rev. Thomas Turner, distinguished alike for his learning, probity of life, and birth."

Writing from Wexford on October 20th, 1635, Bishop Roche says that it was only in the previous month of September he had received from the Archbishop of Dublin, the new Decrees relating to the Irish Church. The Bishop was so zealous that even Justice Cressy, in his Report of the state of the County Wexford, after the Assizes, in August, 1633, complains that "the most ancient English Planters are now Romanish and Papish . . . . all recusants—not one Protestant amongst them." According to a letter from Bishop Rothe, of Ossory, to the Cardinal Protector of Ireland, Bishop Roche died at Kilkenny, on the 9th of

April, 1636, aged 63, and was buried in St. Mary's Church, Kilkenny.

On November 5th, 1642, Father Richard Sinnott, OF.M., Guardian of the Enniscorthy Convent, wrote a long letter to Father Luke Wadding strongly urging the claims of a Franciscan to be appointed to the vacant See of Ferns: "Our Bishop is dead. The times do serve to have another. I wrote you before of the late aversion or coldness of our clergy towards us; as you have helped the Order by Father Fleming's election [as Archbishop of Dublin] further us, being that our case (all things considered) be equal if not greater, which to paper I do not commit. I leave all to your own mature judgment, knowing there be in this province of Leinster many sufficient and able men of ours. What you will do in this, resolutely, I pray, certify me. I believe many do aim, but I beseech your Paternity that a Franciscan by your means hit the mark."\*

Dr. William Devereux, Vicar General of Ferns, was appointed Vicar Capitular on the death of Bishop Roche, and as such, administered the diocese for nine years. John Roche, a name-sake of the deceased Bishop, was appointed to the See, on February 6th, 1645, but the bulls were annulled, and some months later, Dr. Nicholas French, P.P., of Wexford, was elected and duly consecrated during the last week of November of the same year. Dr. Devereux proved an able administrator. For long he was deemed the compiler of an excellent Catechism, which was used till recently throughout the diocese, but this work was due to a later namesake in 1760.

Bishop French was Chancellor of the Synod held at Waterford, on August 12th, 1646, and took an active part in the proceedings of the Supreme Council of the Confederates. Between the years 1645 and 1649 Catholicity was practically restored, but in 1650, owing to the fierce Cromwellian persecution, there were but twenty secular priests and three regulars left in the whole diocese of Ferns. Daniel O'Brien, Dean of Ferns, received the crown of martyrdom on April 14th, 1655. Bishop French himself lay concealed for months, and at length, on April 7th, 1651, set sail for the Continent, where, for twenty-seven years he ate the bitter bread of exile. He was assistant to the Archbishop of Santiago from 1652 to 1666, and assistant to the Archbishop of Paris from 1666 to 1668. He died as Assistant Bishop of Ghent in 1678.

Time and again Bishop French sought to return to his See, but was disappointed. Fortunately, an able administrator took his place in the person of Dr. Luke Wadding, Parish Priest of New Ross, and Vicar-General since 1650, who was, at the urgent request of the Irish bishops, appointed Coadjutor, with right of succession, on May 12th, 1671, but was not consecrated till August, 1683. In 1683, Bishop Wadding, in a letter, stated that

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\* Report on Franciscan Manuscripts (1906).

there were but twenty-one priests in the diocese, and but forty Catholics in Wexford town. The good bishop was given an annuity of £150 by King James II., on March 22nd, 1686, but this ceased on the arrival of King William. His death took place in December, 1691. It is not generally known that Bishop Wadding wrote a volume of Spiritual Songs, mostly set to old Irish airs, which was published at Ghent in 1684, and went through numerous editions. His carols are sung to this day during the Christmas season in the pretty parish church of Kilmore, Co. Wexford.

Notwithstanding the Williamite regime, the See of Ferns was not long left widowed, and on November 3rd, 1692, Rev. Michael Rossiter, Dean of Ferns, Parish Priest of Killinick, and Vicar-General, was nominated by the exiled King, James II., as bishop. He was preconised by the Holy See on March 22nd, 1695, but it was judged inexpedient to increase the number of Irish bishops. However, on July 1st, 1697, he was formally provided, and was consecrated in the following year.

The fierce persecution during the first portion of the eighteenth century resulted in the iniquitous Bill for the registration of priests, and the list of the County Wexford priests who registered themselves on July 11th, 1704, appears in Appendix II. Bishop Rossiter registered himself as Parish Priest of Killinick, Kilmacree, and Rathmacknee. He gave his age as 56, and the date of his ordination as December 27th, 1672, at Lisbon. In all there were thirty-five priests registered for the diocese of Ferns. Many of these thirty-five clergy were only curates, but to defeat the law they registered for the civil parishes, e.g., Father Nicholas Roche registered as P.P. of Castle Ellis, Killily, Ballyvalden, Killisk, St. Nicholas, Screen, Ardcollm, and Ardcavan.

As an instance of the severity of the Penal Laws in 1707, it may be mentioned that a number of influential Catholic gentlemen, including Sir Laurence Esmonde, Councillor O'Toole, Colonel Butler, and Dr. Fitzpatrick were imprisoned in Dublin Castle in the spring of 1708, solely for professing the "Popish religion." They were released only on bail of £2,000 each, on April 5th of same year. The saintly Bishop of Ferns died, after much suffering, in the spring of 1709, and was succeeded by Dr. John Verdon, who was nominated by James III., on June 16th, 1709, and whose brief of appointment was dated September 14th of same year. Bishop Verdon, who had been P.P. of St. Peter's, Drogheda, and Vicar-General of Armagh, was consecrated in March, 1711, and, soon after, came to his diocese. The details of his episcopate are scant, as the Penal Laws were fiercest at that particular epoch. For all that, he laboured most zealously, and erected nine chapels. In 1724 the Franciscan Friars built a new Friary at New Ross, and in 1728 they erected a handsome chapel under the guardianship of Father Bonaventure McCormack. Bishop Verdon died in February, 1728, and was succeeded by the Rev. Dr. Ambrose O'Callaghan, O.F.M., on September 26th, 1729.

Arthur Price, Protestant Bishop of Ferns and Leighlin, furnished a report in regard to "Popery" in his diocese in 1731. From the report it appears that the Protestant Parishes were reckoned as 131, "of which 71 were in the hands of lay impropriators, 28 were appropriated to various prebendaries, leaving only 32 in the possession of the working clergy ; and of those which were held by clergymen," as Lecky writes, "many were so poor that sixteen united only make a revenue of £60 a year." In regard to the state of the Catholic religion in Ferns, Bishop Price states that there were "twenty-one old Mass houses, and ten built since the accession of George I. (1714), besides three private chapels, forty-four officiating priests, and two friaries, having nine friars. There were also fourteen parish schoolmasters. There were eleven movable Altars, thus making forty-five places where the Holy Sacrifice was offered up. The two Friaries—both Franciscan—were at Wexford and Ross," and there was "one fryer in Clonmines." By way of contrast it should be noted, that there were only twenty-seven Protestant ministers—some of whom were non-resident—for the 131 parishes in the diocese.

So great was the persecution that Bishop O'Callaghan, who lived in his Convent at Wexford, had to assume the name of "Dr. Walker," and in many letters he subscribed his name as "A. Walker." On August 20th, 1732, he appointed Dr. Nicholas Sweetman, Rector of St. Fintan's, Mayglass, as Treasurer of Ferns, and on July 21st, 1736, he constituted him Vicar-General, with delegated powers to make a Visitation. The following may be regarded as a list of the parish priests and the Chapter of the diocese in the year 1739 :—

Dean, Henry Roche ; Archdeacon, Gregory Downes ; Chancellor, William Devereux ; Treasurer, Nicholas Sweetman ; and Precentor, Thomas Broders. The nine Prebendaries were Stephen Lambert, Michael Downes, John Stafford, Nicholas Synnot, James Nolan, Clement Roche, Joseph Purcell, Richard Devereux, and Martin Cullen. The Parish Priests were—James French, Owen Caulfield, Mark Redmond, Martin Redmond, Edward Redmond, Michael O'Brien, Daniel Doyle, Edward Dempsey, John Grannell, Thady Grannell, Tobias Butler, John Doyle, Patrick Walshe, Edward Saunders, Nicholas Roche, Matthew Casey, and Edward Murphy.

Bishop O'Callaghan, notwithstanding the dangers of the times, paid his *ad limina* visit most punctually, and he died in August, 1744, having as successor Dr. Nicholas Sweetman, who was nominated by King James III. on September 20th, 1744. His nomination was ratified by the Holy See on January 25th, 1745, and faculties given him on May 9th.

Bishop Sweetman (a brilliant student of the Irish College, Salamanca), was not many months consecrated when he was arrested and brought a prisoner to Dublin Castle on the absurd charge of favouring the Pretender and a French invasion, but

Lord Chesterfield (the Viceroy) was so taken by his splendid presence and polished manners, that not only did he at once order his release, but he became quite friendly with the Bishop.

So highly was Bishop Sweetman esteemed that the Chapter of Armagh voted him *dignus* for the Primacy, after the death of Archbishop MacMahon, in 1747. But his very commanding influence lent a handle to the vile brood of priest-hunters, and so he was again arrested in December, 1751, and detained a week in prison. A summary of the examination will be found in Appendix V. A few months later (March 12th, 1752), he assisted at the consecration of Bishop O'Keeffe of Kildare and Leighlin, at Wexford. There is yet preserved Bishop Sweetman's Visitation of the Diocese of Ferns, in 1753—which is reproduced exactly as written. (See Appendix VI). On Whit-Sunday, 1771, Bishop Sweetman consecrated Dr Egan as Bishop of Waterford, at Taghmon. Feeling the effects of old age, he petitioned the Holy See to appoint his nephew, Rev. Dr. Stafford, Parish Priest of Rathangan, as Coadjutor Bishop, which was accordingly done. Bishop Stafford was appointed in 1773, but only survived eight years, as he was killed by a fall from his horse on September 30th, 1781. Two months later he again applied for a coadjutor, and the Rev. James Caulfield, D.D., Parish Priest of New Ross, was consecrated as such on July 7th, 1782, by Archbishop Carpenter, assisted by Bishop Troy and by Dr. Downes, Dean of Ferns. Bishop Sweetman died in Wexford on October 19th, 1786, aged 86, and was buried in the cemetery of Clongeen. His episcopate extended over the long period of forty-one and a half years, one of the longest on record in the See of Ferns.

Bishop Caulfield, who was allowed to keep his parish of New Ross *in commendam*, sent an interesting *Relatio* to Rome in 1796, in which the state of the diocese is given :—" Ferns diocese is thirty-eight miles long and twenty broad with eight borough towns. There are nineteen members in the Chapter, and thirty-six parish priests, some of whom have no curates. The number of religious houses are but four, viz., a Franciscan Convent at Wexford, having six Friars ; two Augustinian Friaries, one at New Ross and the other at Clonmines ; and a Carmelite Friary at Horetown." No synod could be held owing to the bigotry of the times. His income was barely sufficient to support himself and one man servant and the livery of two horses. " Of a total population of 120,000 there are 115,000 Catholics, and to minister to these there are only eighty priests including regulars. Conferences are held at Ferns from April to November."

Bishop Caulfield, in a letter dated May 21st, 1799, says that so persecuted had he been that life or death was almost indifferent to him, and yet he " had saved more lives and prevented more mischief than all the yeomanry and army " during that unhappy epoch. In all there were thirty-three Catholic chapels burned by the soldiery, and no punishment whatever was inflicted on the authors. The following churches were burned in 1798 and 1799 :

Boolavogue, Mayglass, Ramsgrange, Drumgoole, Ballymurrin, Gorey, Annacurra, Craan, Rock, Ballyduff, Riverchapel, Monaseed, Clologue, Killaveney, Ferns, Oulart, Castletown, Ballygarret, Ballynamona, Askamore, Murrintown, Monamolin, Kilrush, Marshallstown, Munfin, Crossabeg, Killanieran, Monageer and Kiltealy. In 1800 the chapels of Glanbrien, Kaim, and Ballymackessy suffered destruction, and Courtnacuddy was burned on August 13th, 1801. Out of the ten priests concerned in the Insurrection seven of them perished or suffered banishment. Father Philip Roche was hanged at Wexford; Father John Murphy was burned at Tullow; Father Michael Murphy fell at the battle of Arklow but his remains were brought to Castle Ellis; Father Mogue Kearns was hanged at Edenderry; Father Clinch was shot by Lord Roden and was buried at Kilmallock; and Father John Redmond was hanged by Lord Mountnorris. Father James Dixon, one of the "convict priests," had the happiness of celebrating the first Mass in New South Wales, on May 15th, 1803, and was appointed Prefect Apostolic of Australia. He subsequently returned to Ireland, and died as P.P. of Crossabeg, in 1840.

In 1801, when the subject of the Veto and the endowing of the Irish Catholic clergy were occupying Castlereagh's attention Bishop Caulfield forwarded the following particulars relative to the See of Ferns. "Average income of Bishop, including New Ross, £300. There are thirty-six parishes in the diocese, with thirty-six parish priests and twenty-five curates—all seculars. The diocese is fifty-four miles long by twenty-four, having an area of eighty-two square miles. There are fifteen of the regular clergy, namely, eight Franciscans in Wexford, four Augustinians in Ross, two Augustinians in Clonmines (Grantstown), and one Carmelite Friar in Horetown. In the baronies of Forth and Bargy, the Easter dues are generally received in corn, at the rate of one bushel per score-acres. The highest revenues were those of Gorey, Wexford, Ferns, and Ramsgrange, which parishes were worth respectively £161, £130, £119, and £115 per annum. The parish of Enniscorthy, with one curate, was only worth £30, and the total revenue of the See is estimated at £2,192 10s."

In the summer of 1803 Bishop Caulfield's health began to fail, and he applied for a coadjutor. Accordingly, on October 2nd, 1804, Rev. Dr. Ryan, P.P. of Coolock, secretary to the Board of Trustees, Maynooth College, was appointed by the Holy See, and was duly consecrated early in 1805. From that date the government of the diocese was practically in the hands of Dr. Ryan, who was given a promise of protection by the Government. However, Bishop Caulfield lingered till January 12th, 1814, on which day he died, aged 83, and was buried in the Franciscan Friary Chapel, Wexford.\*

\* In Renahan's *Bishops of Ferns* (1873) the date is given as "January 14," but the actual date was Wednesday evening, January 12th, as is chronicled in the contemporary papers.

No sooner did Bishop Ryan get the *sedes episcopal* transferred to Enniscorthy than he projected a cathedral to replace the antiquated thatched chapel at the end of Irish Street. Accordingly, he secured a splendid site, and commenced the erection of the old cathedral, but not without considerable opposition from the Orange faction. Under date of June 18th, 1812, John Bernard Trotter (ex-secretary to Charles James Fox), writes regarding the old cathedral :—"There is an exceedingly large and handsome chapel building here and a great Catholic population to attend it." Bishop Ryan introduced the Carmelite Nuns to New Ross in 1817, and the Presentation Nuns to Wexford on October 2nd, 1818. He died five months later, on March 9th, 1819, being interred in the Cathedral, where there is a mural slab of white marble to his memory.

On January 12th, 1819, Rev. Dr. James Keating, Adm., of Camolin, was appointed Coadjutor Bishop, and he was consecrated on March 21st, succeeding immediately to plenary jurisdiction. During the year 1819 St. Peter's College, Wexford, was founded; and in 1826, the Presentation Nuns were introduced in Enniscorthy.

In March, 1821, when the subject of Catholic Relief was before the British Parliament, the following Resolutions were signed by the clergy of Ferns :—

Resolved—That while we yield to no class of his Majesty's subjects in allegiance and attachment to his Majesty's person and government, we feel ourselves bound in duty to express our solemn disapprobation of the restrictive clauses of a bill purporting to relieve his Majesty's R.C. subjects from the disabilities by which they are affected.

Resolved—That the power to be given by said bill to a Secretary of State of rejecting a person appointed to the office of Bishop or Dean in our Church, is equivalent to that of a positive nomination, which if carried into effect we believe must eventually injure and may materially subvert the Catholic religion in Ireland.

Resolved—That feeling ourselves bound in conscience, and being ready to give the most solemn pledge not to carry on any communication injurious to the State, we consider a clause subjecting our correspondence with the See of Rome to any board of commissioners even tho' they were Catholic ecclesiastics, as imposing on us a great, unnecessary, and oppressive severity.

Resolved—That the oath prescribed as a substitute for the oath of supremacy appears to us objectionable, and furnishes great grounds for conscientious scruples.

Resolved—That our venerable Bishop, the Right Rev. Doctor Keating, be respectfully requested to have these resolutions inserted in the books of this diocese, as a standing monument of our sentiments on this momentous question.

James Keating, R.C.B.	J. N. Fanning	James Murphy
Patrick Synott	James Harpur	John Scallan
Nicholas Redmond	Edmond Doyle	Nicholas Synott
Edmund Redmond	Thomas Stafford	William Connick
John Sutton	Mark Devereux	William Brennan
Nicholas Synott	John Carroll	Martin Moran
James Murphy	Walter Rowe	Peter Doyle
Nicholas Herron	Owen Dempsey	John Corrin, V.G.
William O'Neill	George Murphy	Edmond Murphy, P.P. of Bannow
Miles Murphy	Nicholas Furlong	Charles O'Brien, P.P., Killavenny
Peter Synott	Michael Mitten	
George Whitty	William Chapman, Dean	James Dixon, P.P.
Patrick Murphy	James Doyle	John Barry, P.P.
Nicholas Codd	Peter Doyle	John Synott
John Sinnott	Edw. O'Flaherty	James Hore, C.C.
Francis Prendergast	D. Dempsey	Patrick Walsh
James Walsh	Thomas Furlong	Thomas Doyle, V.G.

In 1833 (after the shocking affairs at Newtownbarry and Carrickshock, over the tithe war), the Enniscorthy Collector of Church Rates called on Bishop Keating at his residence and demanded the usual tithes. Bishop Keating refused to pay, and told the Collector to seize and sell his premises. Thereupon, Bishop Elrington (the Protestant Bishop of Ferns) wrote to Dr. Keating as follows:—

Right Rev. Sir,

According to the interpretation of the Seventh Commandment, given in Butler's Catechism, the *unjust keeping*, as well as the unjust taking, of what belongs to another is forbidden, and, therefore, you violated this commandment: "Thou shalt not steal."

You have also violated the commandment, "Thou shalt not Kill," by referring the Collector of Church Rates to the premises for seizure and sale, knowing very well that if he attempted such seizure and sale his life would be forfeited.

I am, Right Rev. Sir,

Yours, etc.,

THOMAS FERNS.

Bishop Keating replied to this letter in the following trenchant style:—

My Lord,

I, this day, received a letter signed Thomas Ferns. I presume this letter must have been the production of your Lordship's pen. Your Lordship's interpretation of the fifth and seventh commandments is so unfair and so uncandid, and your manner of addressing me so uncivil and so uncourteous, that I deem it quite a sufficient reply to say that I received your Lordship's letter.

I am, my Lord, etc.,

†JAMES KEATING.

Bishop Elrington wrote a second letter as follows:—

"In case you publish my letter whole and entire, and not by parts or extracts, I have no objection to its publication."

To this Bishop Keating replied:—

My Lord,

So little importance did I attach to your Lordship's letter that I never once thought of publishing it whole and entire or by parts and extracts. But in case your Lordship may have any fancy to publish my letter, you have my permission to publish it whole and entire, or by parts and extracts, whichever you please.

†JAMES KEATING.

Bishop Keating was an indefatigable worker, and he reconstructed the parochial divisions of his diocese on May 9th, 1835. The following is a list of the thirty-six parishes in 1837:—Enniscorthy, Camolin (both Bishop's parishes), New Ross, Tintern, Rathangan, Monageer, Bannow, Cushinstown, Blackwater, Ballindaggin, Crossabeg, Bree, Mayglass, Kilrush, Litter, Killegny, Ballygarret, Piercestown, Glynn, Wexford, Tomacork, Hook, Oulart, Tinahely, Ferns, Oylegate, Davidstown, Suttons, Adamstown, Tagoat, Gorey, Taghmon, Lady's Island, Newtownbarry, Kilmore, and Castlebridge. There were ninety-two churches, twenty of which were erected during Bishop Keating's rule.

Bishop Keating's successor was Rev. Dr. Myles Murphy, P.P., of Wexford, who was consecrated in the Cathedral on March 10th, 1850. Bishop Murphy's episcopate lasted over six years, and he died on August 13th, 1856, being succeeded by Rev. Dr. Furlong, who was consecrated on March 22nd, 1857.

Bishop Furlong went to live in Wexford at St. Peter's College, and his regime is memorable for three outstanding events : The founding of the House of Missions (Missioners of the Most Blessed Sacrament), at Enniscorthy ; the completion of Enniscorthy Cathedral ; and the initiation of a great temperance crusade, including a diocesan law for the closing of public-houses on Holy days throughout the diocese of Ferns. Another remarkable event of his episcopate was the opening of the beautiful twin churches in Wexford. He also introduced the Mercy Nuns and the Loretto Nuns into Enniscorthy.

Bishop Furlong died at St. Peter's College, Wexford, on November 12th, 1875, aged 73 years, and was buried in Enniscorthy Cathedral, his obsequies being presided over by his Eminence Cardinal Cullen. At his Month's Memory the funeral oration was preached by Bishop Conroy of Ardagh, a famous pulpit orator. The forty parishes of the diocese in 1875 were :— Adamstown, Annacurra and Killaveney, Ballindaggin, Ballygarret, Ballyoughter, Bannow, Blackwater, Bree, Castlebridge, Clongeen, Cloughbawn, Craanford, Crossabeg, Cushinstown, Davidstown, Ferns, Glynn, Gorey, Kilanerin, Kilmore, Kilrush, Lady's Island, Litter, Mayglass, Monageer, New Ross, Newtownbarry, Oylegate, Oulart, Piercestown, Ramsgrange, Rathangan, Rathnure, Suttons, Taghmon, Tagoat, Templetown, Tintern, Tomacork, and Wexford, as also Enniscorthy and Rathangan, which were mensal parishes. The number of Catholics at this date in the County Wexford was about 118,000, whilst the number for the diocese was about 125,000.

On May 7th, 1876, the Rev. Michael Warren, Superior of the House of Missions, was consecrated in the Cathedral as Bishop of Ferns, and took up his residence in Blackstoops, in the house then vacated by the Sisters of Mercy. Bishop Warren was an uncompromising advocate of temperance, and he founded a Catholic total abstinence society at Enniscorthy, on the 1st of November, 1876. At the St. Patrick's Day temperance procession at Wexford, in the year 1879, four bishops were present, namely, Dr. Warren, Dr. MacEvilly, Dr. MacCormack, and Dr. Duggan.

In 1881 the Catholic population of the diocese of Ferns was returned at 117,655. Four years later the amiable and zealous Bishop Warren took seriously ill, and he died on April 22nd, 1884, being interred in his Cathedral, where there is a splendid memorial window erected at a cost of 300 guineas.

The successor of Bishop Warren was appointed in the person of Rev. James Browne, Parish Priest of Piercestown, who was duly consecrated in Enniscorthy Cathedral, on September 14th (the Feast of the Exaltation of the Holy Cross), 1884. Bishop

Browne took up his residence in Wexford, the parish of which was made mensal after the death of Father James Roche, while Rathangan became parochial, bringing the number of parishes to forty-one.

To write anything of the labours of Bishop Browne would be outstepping the limits assigned to this work, and we can only repeat in reference to him what has often been quoted, namely—“*Si monumenta quaeris, circumspice.*” His wise rule has been characterised by an expansion of the diocese and a general improvement in the material fabrics of the churches. He also sanctioned the introduction of the Benedictine Monks to the diocese, and they have a Priory at Edermine, and a flourishing school at Mount St. Benedict, near Gorey.

Born at Mayglass, on 28th August, 1842, the future Bishop of Ferns entered Maynooth College, in 1860, and was ordained on Xmas Eve, 1865, being successively Professor at St. Peter's College from August, 1865 to 1867; C.C. of Barntown '67-'69, ; C.C. of Wexford from November, 1869, to September, 1880. He was one of the famous rhetoric class, whose renown is for ever emblazoned on the Maynooth College rolls, as having given no fewer than five distinguished prelates to the Irish Church. The names of the five prelates who went through their whole course, from rhetoric in 1860, as class fellows, are as follows, in the order of their consecration:—Most Rev. Dr. Healy, Archbishop of Tuam ; Most Rev. Dr. James Browne, Bishop of Ferns ; Most Rev. Dr. O'Dwyer, Bishop of Limerick ; Most Rev. Dr. Robert Browne, Bishop of Cloyne ; and Most Rev. Dr. Hoare, Bishop of Ardagh and Clonmacnoise. Since that memorable consecration day—over thirty-one years ago—Bishop Browne has laboured faithfully as chief pastor of Ferns. May he be spared for many years to rule the See of St. Aedan.

The diocese of Ferns is practically coterminous with the ancient territory of Hy Kinsellagh, and hence embraces a small part of Co. Wicklow and a fragment of Co. Carlow. In a sense it embraces the whole of County Wexford, but the parishes of Inch and Kilgorman, and one townland (Glenogue) of Kilanerin parish, are in the archdiocese of Dublin, in right of the ancient See of Glendalough. Formerly, Ferns included St. Mullins, Co. Carlow, but with the advent of the Marshall family, it was ceded to Leighlin. Moyacomb belonged to Ferns till 1615, but it is now in Kildare and Leighlin, as is also a small portion of Templeudigan. The bridge of New Ross marks the boundary between Ossory and Ferns and hence Rosbercon is in Ossory. Annacurra (and Kilaveney) and Tomacork parishes, though in Co. Wicklow, are in the diocese of Ferns ; and the parish of Annacurra extends to the post office of Aughrim. The present (1916) Catholic population of the diocese is about 97,000 out of a total population of 105,700.





GROUP OF FERNS CLERGY AT THE EPISCOPAL JUBILEE OF  
MOST REV. DR. JAMES BROWNE, 1900

## Deanery of Enniscorthy.

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### PARISHES OF :—

- |                  |                  |
|------------------|------------------|
| 1. Enniscorthy.  | 7. Kilrush.      |
| 2. Ballindaggin. | 8. Monageer.     |
| 3. Bree.         | 9. Newtownbarry. |
| 4. Cloughbawn.   | 10. Oylegate.    |
| 5. Davidstown.   | 11. Oulart.      |
| 6. Ferns.        | 12. Rathnure.    |



## Parish of Enniscorthy.

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THE earliest reference to the name Enniscorthy (*Inis Coirthe*—the island of the standing stones) is in the Irish Life of St. Senan. This great saint—who is more intimately associated with Scattery Island—spent some time in “the green island near the river Slaney called *Inis Coirthe*,” about the year 512, and gave his name to the parish of Templeshannon (Teampul Senain), separated from Enniscorthy by the present bridge.

In 1227 John de St. John, Bishop of Ferns, assigned the Manor of Enniscorthy to Philip Prendergast in exchange for six ploughlands at Ballyregan and Clone. About the year 1378 Art MacMurrough recovered the town and district from the Rochfords, and the parish of Enniscorthy was formed *circa* 1399. Thenceforward, Templeshannon Church was known as the “old church,” a name which it still bears. Previously, the district had been part of the large parish of Templeshanbo, an arrangement which was again adopted in 1686, and so continued till January, 1742 (see BALLINDAGGIN). In the Protestant arrangement, Templeshannon, together with Ballyhuskard, Clonmore, and St. John’s, was united to Enniscorthy, by Act of Council, on October 26th, 1778, but in the Catholic arrangement it formed part of Edermine. The old “Mass House of Templeshannon was situated near the present House of Missions, in the *cul de sac* still called “Chapel Lane.” This union of Templeshannon and Edermine continued till after the death of Father Francis Lacy, P.P., in 1801, when Templeshannon was united to Enniscorthy.

The “Chapel House” of Enniscorthy in the early 18th century was at the junction of Irish Street and Island Road. So great was the bigotry of the period that even in 1745 Father Furlong, P.P., had to live in Monart.

Enniscorthy parish embraces the greater part of St. Mary's, and of Templeshannon, together with a small part of Templeshanbo and St. John's. The oldest existing parish Register goes back to 1794. As stated in the PREFACE, the old Cathedral was commenced in 1809 and completed in 1813. Bishop Caulfield, in 1801, returned the parish of Enniscorthy as worth only £30 a year, with one curate.

#### PARISH PRIESTS.

A list of the Parish Priests from 1686 to 1741 will be found under BALLINDAGGIN, as Enniscorthy during that period was regarded as in the parish of Templeshanbo.

Rev. Patrick Furlong was appointed P.P. of Enniscorthy in January, 1742, and laboured till 1750. He was reported to the Government by James Cookman, Portreeve of Enniscorthy, on March 10th, 1744.

Rev. Michael Hendrick was Pastor for twenty-seven years, from 1750 to 1777. Bishop Sweetman, in his Visitation Book of 1753, describes him as "a genteel, well-spirited man."

Rev. John Rossiter was P.P. from 1778 to 1784. In the latter year he resigned his parish, and became an Augustinian Friar at New Ross. During his pastorate he rebuilt the little chapel at the end of Irish Street.

Rev. William Sinnott was appointed P.P. in 1784 (with Rev. Mogue Kearns as C.C.), and had a pastorate of twenty-one years. He had been a married man before he entered the ministry, and his son, Rev. John Sinnott, was C.C. from 1799 to 1816, when he was transferred to Bannow. Father William Sinnott endured all the horrors of the '98 period. In a sworn affidavit, dated July 18th, 1801, he states that he did all in his power to save his Protestant neighbours, and he even brought the Protestant Rector of Enniscorthy, Rev. Joshua Nunn, to his own humble dwelling and gave him his own bed, where the Rector remained in hiding for a month. As is well known, Father Mogue Kearns, C.C., was hanged at Edenderry with Anthony Perry, in 1798.

Father Sinnott died on September 8th, 1805, and immediately the parish of Enniscorthy was made mensal, with the Most Rev. Dr. Ryan, Coadjutor Bishop of Ferns, as pastor.





ENNISCORTHY CATHEDRAL.

Rev. John Sutton was C.C. from 1789 to 1801, when he was made P.P. of Oylegate. His successor was Rev. John Cousins (1804-1807).

Bishop Ryan died on March 9th, 1819, but, two months previously, Most Rev. Dr. Keating, was appointed Coadjutor, and Pastor of Enniscorthy. On May 12th, 1819, Father O'Neill was promoted to the pastorate of Ferns, whereupon Rev. George Whitty was made Adm., with Rev. Walter Rowe as C.C. Two years later, on March 4th, 1821, Father Rowe was made Adm. of Tagoat, and was replaced as C.C. by Rev. Michael Mitten, who, on September 8th, 1827, was transferred to Camolin, instead of whom came Rev. James Roche, recently ordained at Maynooth.

Rev. George Whitty, Adm., was created Canon of Ferns, and appointed P.P. of Castlebridge on October 30th, 1832, to whom succeeded Rev. James Roche as Adm., while Rev. James Sinnott, from Cushenstown, was sent as second curate. Long before this date it was felt that a third curate was needed, owing to the increased Catholic population, and, at length, on March 3rd, 1835, Rev. Philip Meyler was appointed C.C., who, however, was replaced by Rev. Nicholas Codd, on October 21st, 1836. No other change is chronicled till February 6th, 1840, when Rev. James Sinnott was made P.P. of Litter, and was replaced by Rev. William Murphy, C.C., of Crossabeg. Seven months later, Very Rev. James (Canon) Roche, Adm., was appointed P.P. of Ferns. On February 27th, 1846, Rev. Nicholas Codd, Adm., was sent to Carrick (Bannow) and was replaced by Rev. William Murphy. At the same time Rev. Thomas Roche came as C.C.

#### ENNISCORTHY CATHEDRAL.

On March 13th, 1838, there was a meeting held, presided over by Bishop Keating, to determine the fate of the old Cathedral, as the roof was in a ruinous condition. After much debate, it was decided to temporarily repair the roof, but Bishop Keating made up his mind to erect a Cathedral worthy of the See of Ferns, and, in 1842 he commissioned Pugin to draw up plans. Accordingly, in July, 1843, the foundation stone of the present beautiful Cathedral was laid.

As the new Cathedral was built outside the old Cathedral, the transepts, chancel, and bell tower were first undertaken, and were finished on June 29th, 1846, when Mass was celebrated in the partly-finished building for the first time. The portion of the nave running from the transepts to the entrance door was commenced in 1846, and finished in 1848. All the bluish-tinted stones used in the western front of the Cathedral were taken from the ruinous Franciscan Friary between the years 1843-1847. Owing to the famine year of 1848, and the serious illness of Bishop Keating, building operations were suspended for a time.

Bishop Keating died on September 7th, 1849, and was succeeded by Bishop Murphy, who was consecrated on March 10th, 1850. Dr. Murphy resumed building operations, and commenced the grand central tower, which was completed in November, 1850. He also purchased a magnificent bell and a fine organ, built by White, of Dublin. The Stations of the Cross were erected on June 29th, 1855.

Bishop Murphy died on August 13th, 1856, and was succeeded by Bishop Furlong, who became Pastor of Enniscorthy on March 22nd, 1857. Not long afterwards, he secured the services of J. J. MacCarthy as architect, who, following Pugin's plans, designed the chancel screen, altars, reredos, sanctuary, and internal decorations.

The first mission given in the Cathedral was by the Redemptorist Fathers, in June, 1857. Father Furniss, C.S.S.R., conducted a special mission for children in August following. A renewal mission was given in February, 1858, on which occasion the Mission Cross at the back of the high altar was erected. Rev. Michael Warren came as C.C. in 1857, and in October, 1860, Rev. William Murphy, Adm., was promoted to the pastorate of Crossabeg, being replaced by Rev. Thomas Roche, who had been C.C. since 1846.

The Cathedral was dedicated on June 29th, 1863, the special preacher being Rev. Dr. Ullathorne. A year later the famous Father Tom Burke, O.P., preached in aid of the building fund on Low Sunday, 1864. On October 7th, 1866, Rev. John L. Furlong and Rev. William O'Neill came as curates, but the latter was sent to Blackwater in 1868.

Rev. Thomas Roche, Adm., was made P.P. of Lady's Island in June, 1868, and was replaced by Rev. John L. Furlong, with Rev. Denis O'Connor and Rev. Mark O'Gorman as curates.

On January 1st, 1871, a meeting was held at which steps were taken to complete the Cathedral, Mr. Ryan, of Waterford, being selected as builder. In May, 1872, the tower was discovered to be "sagging," and, accordingly, the well-nigh completed spire, as well as the tower, had to be taken down. At length, on August 23rd, 1873, Father Furlong placed the grand cross, on the pinnacle of the spire, into position.

The length of the Cathedral is 175 feet, and the width across the transepts is 78 feet. The entrance door is deeply recessed, with a double set of elaborate mouldings, and above it is an exquisite window, consisting of five main lights, the mullions developing into intricate tracery of circle and trefoil. The window at the back of the high altar consists of seven main lights, with charming tracery. The aisles are connected with the nave by twelve high arches, supported on circular columns; and the roof is open wood work richly decorated. All the windows are fitted with stained glass. The spire is almost 230 feet high.

Bishop Furlong died November 12th, 1875, and had as successor Most Rev. Dr. Warren, who was consecrated on May 7th, 1876. Five days later the Bishop promoted Rev. J. L. Furlong to the pastorate of Ballygarret, and the Rev. Denis O'Connor was made Adm.

Bishop Warren's rule was brief, and his death took place on April 22nd, 1884. He was succeeded by Most Rev. Dr. Browne, who became Pastor on September 14th, 1884. In 1885 a magnificent memorial window to Bishop Warren was erected by James and Catherine Malone, at a cost of 350 guineas. The beautiful Calvary was the gift of Mrs. Cogley in 1887, while the Stations of the Cross and the marble altar rails were presented by the Holy Family Confraternities. The altars—all in Carrara marble—were erected by public subscription; and the Bishop's throne and the pulpit are splendid specimens of wood-carving.

Rev. Denis O'Connor, Adm., was appointed P.P. of Litter in July, 1889, and was succeeded by Rev. William Fortune, who had been C.C. since June, 1876. Father Fortune collected subscriptions for a fine three-manual organ (by Telford of Dublin), in 1894, at a cost of close on £1,000. In 1896 he was promoted to the pastorate of Piercestown, and was subsequently made Canon of Ferns.

Rev. Patrick O'Connor (C.C. from 1886) was made Adm. in 1896, and effected further improvements in the Cathedral, including a new rotary action to the large bell, and a new gas supply. He was promoted to the pastorate of Davidstown in April, 1898.

Rev. John Dunne, C.C. from 1883, and Adm. from 1898 to 1907, provided new pitch pine seats for the aisles, and had the Cathedral decorated. He was made P.P. of Annacurra in February, 1907.

Rev. Robert Fitzhenry (C.C. from March, 1898) was appointed Adm. in February, 1907, and he has worked zealously in regard to the spiritual and temporal interest of the parish. His work in enlarging and beautifying the Cathedral grounds and cemetery, in providing a new mortuary chapel and baptistery, a superb silver sanctuary lamp, etc., will long be remembered. Moreover, he built the present magnificent Presbytery—one of the finest in Ireland. He introduced the children's Mass, and the Forty Hours' Devotion. Nor must it be forgotten that, in 1912, he averted a very serious strike in Enniscorthy, when Larkinism sought to obtain a footing.

## RELIGIOUS HOUSES.

### I.—PRESENTATION CONVENT.

On July 17th, 1826, the Presentation Convent was founded by Bishop Keating, being colonised from Wexford, with Mrs. Devereux as Superioress, who died November 5th, 1844. The new convent was opened in 1840, and the pretty convent chapel was built in 1859. In no provincial town are there better equipped schools, including departments for cookery, needlework,

kindergarten, domestic economy, etc., and the average attendance is about three hundred and forty. For nearly fifty years the late Sister Josephine Mulvanny worked strenuously in the interests of the schools, and kept the standard of education well abreast of the times. The present Reverend Mother is Mrs. M. Teresa.

## II.—MERCY CONVENT.

In 1860 the Sisters of Mercy were given a foundation at Blackstoops, but soon after they moved to a more desirable site in Templeshannon. There is a fine convent, adjoining well-equipped schools, the average attendance at which is over two hundred. An Industrial School is attached, in which the Nuns instruct the pupils in sewing, knitting, linen work, hosiery, etc. There is also a laundry. The present Reverend Mother is Mother Alacoque Ryan.

## III.—LORETO CONVENT.

On October 15th, 1872, Bishop Furlong founded this convent, which was colonised from Rathfarnham, with Mrs. Barry as first Superioress. The Nuns conduct an excellent secondary school, dedicated to Our Lady of the Angels, and the average attendance of day pupils is about thirty. Mother Paul MacDonnell is the present Superioress.

## IV.—SISTERS OF ST. JOHN OF GOD.

In November, 1897, the Sisters of St. John of God were given a foundation, owing to the munificence of the late Mrs. Cogley. Previously the Sisters had charge of the Workhouse Infirmary, where they still do excellent work. The convent adjoins that of the Loretto Nuns, and the Sisters act as nurses in the district. One of the Sisters also had charge of the Cathedral altar linen, etc.

## V.—CHRISTIAN BROTHERS.

From 1818 to 1857 there was a Free School attached to the Cathedral, on the Lancasterian system. However, Bishop Furlong decided to introduce the Christian Brothers, and, accordingly, on September 8th, 1852, Brother Philip Slattery (who died at New

Ross, in 1897, opened the Christian Schools in Templeshannon. A more central site was secured in 1869, and the present schools, Island Road, were opened, in 1870. In 1896, through the efforts of Brother Kelly (Superior from 1888-1898), a very fine residence was built in Mill Park. The schools have been successful at the Intermediate Examinations since 1894, especially in 1898, when Brother Leahy was Superior. From 1910 to 1915 Brother Hogan has kept the schools in the highest state of efficiency. The average attendance is about three hundred.

#### VI.—HOUSE OF MISSIONS.

On October 17th, 1866, Bishop Furlong founded the House of Missions, under the tutelage of the Blessed Sacrament. Owing to the generosity of the late Mr. Richard Devereux, a commodious residence was built in Templeshannon in 1869, and the first Superior of the Missioners of the Most Blessed Sacrament (MSS.) was Father Michael Warren—the members being secular priests living in community, whose chief object is to give missions and retreats.

In 1870 the staff of the House of Missions was as follows:—Rev. M. Warren, Rev. A. Brownrigg, Rev. James Cullen. Rev. Thomas Cloney, Rev. Sylvester Cloney, Rev. Michael Kelly, Rev. William Whitty, and Rev. James Busher. Of these eight, three became distinguished members of the Hierarchy, namely, Bishop Warren of Ferns, Bishop Brownrigg of Ossory, and Archbishop Kelly of Sydney, while Father Cullen joined the Jesuits, and has become famous as the founder of the “Pioneer” organisation. Another member of the staff in more recent years, Rev. Henry W. Cleary, is the present esteemed Bishop of Auckland.

From 1884 to February, 1897, Father William Whitty was Superior. On the latter date he was promoted to the pastorate of Lady's Island, whence he was transferred to Newtownbarry, and he was subsequently made Archdeacon of Ferns, a position which he occupied till his lamented death in 1914.

From 1897 to 1906 Father John Lennon was Superior. In the latter year he was appointed Parish Priest of Rathangan, and

subsequently Canon. His successor, Father James Quigley (1906-1909) was made P.P. of Castlebridge, and has recently (1914) been made a Canon.

Rev. John Rossiter, elected Superior in 1909, has effected many improvements, and has adorned the private chapel with a beautiful stained glass window.

The chapel of St. Senan, attached to the Mission House, is a chapel of ease to the Cathedral, and is a great convenience to the Catholic inhabitants of Templeshannon and Drumgoole.

#### ANTIQUITIES.

The Duffrey embraces a large district around Enniscorthy, and is associated with many legends. In more recent times the village of Forge—now disappeared—testifies to the old iron works, which were in operation till 1770. The Enniscorthy brooch is a beautiful example of 14th century work : it is of gold, set with four emeralds and two garnets, and bears a French inscription in Gothic characters. It was found in the ruined Franciscan Friary in 1832, and is now in the British Museum. An old church was formerly at Kilcannon, but no traces of it now remain. There is a splendid moat at Ballymotey. Brownswood Castle (battered by Cromwell) is still in fair preservation. Enniscorthy Castle was completely restored by the late Mr. P. J. Roche, in 1903, and is now a fine residential mansion.

#### ST. SENAN'S CHURCH.

The old church of St. Senan at Templeshannon was built on the site of the Celtic church, and is now in a ruinous state. Were it not that a wall was built round the church and graveyard in 1814 it is doubtful if any fragment of the church would have survived. O'Donovan's account in 1840 is about equally true of to-day (1915), as the surrounding high wall prevented vandalism, and Time has dealt tenderly with this 12th-century fane :—“The nave is about 30 feet in length, by 19½ in breadth. The side walls, which appear to retain the original height, and extend the entire length of this portion of the church, are about 18 feet high. Only the northern portion of the gable remains ; and, at the southern extremity of the part remaining, there is a large

stone, which seems to have been the lower stone of a doorway. The walls of the nave are about three feet thick, and they are covered with ivy. The choir was about twelve and a half paces long, and it appears to have been of the same breadth with the nave ; but, as its side walls are now level with the ground, it is impossible to measure the breadth with accuracy. The east gable is almost perfect, being slightly injured, however, at the top. In this gable there is a square window, formed of granite, on the outside, where it is about three feet high, by two and a half feet—it widens considerably on the inside. This gable is built of small and very thin stones, and it is about two and a half feet in thickness. The nave is built of large and small stones."

Adjoining the cemetery—where there are a number of interesting tombs—in the garden of Mr. James Donohoe, is St. Senan's Well, which was formerly much-resorted, famed for its curative properties. Not far off is the butt of a round tower. The ruins of the old Manor House are at the rear of Mr. James Donohoe's house.

#### THE FRANCISCAN FRIARY.

In 1457, just before the resignation of Bishop Whitty, Donal *fuscus* (the brown) Kavanagh, King of Leinster, gave a foundation to the Franciscan Friars of the Strict Observance. The Friary was dedicated on October 18th, 1460, and was well endowed by the noble founder. After the Dissolution it was granted to John Travers, on February 4th, 1544, but the Friars were able to retain possession till 1561 : in fact, they held the Friary till 1582. The conventional buildings, including the church, covered two acres, and—together with the mills, orchards, gardens, etc.—occupied the site of the present square known as "The Abbey," the Bank of Ireland, and the extensive stores of Messrs. Davis, Mr. P. O'Neill, the Co-operative Stores, and Lett's Brewery.

In Wadding's Annals it is stated that in 1582, Father Tadhg O'Morchoe (Guardian of the Friary), with the Vicar and Sacristan, "were seized in the Franciscan Convent, Enniscorthy, by Sir Henry Wallop and a troop of soldiers, and after being tortured

for five days, were put to death for the faith." Four years later Wallop purchased the Friary for a trifle, and the convent was used as a Sessions House in the early years of the 17th century.

Although the Friars were forced to leave their old abode, some of the Order continued their ministrations in the neighbourhood till 1642, when they got back their convent and held it until the arrival of Cromwell in September, 1649. At the General Chapter held on 8th September, 1661, Father Philip Kelly was elected Guardian, and a regular succession of titular Guardians was kept up till the first half of the 19th century.

From 1650 to 1710 the conventional buildings gradually became ruinous, but portion of the Friary was used as a Protestant school. From 1808-1839 tons of stones were carted away from the dismantled out-offices, but the church—described by Lewis, in 1837, as "a splendid structure with a lofty square tower on four pointed arches"—survived. At length, on the 23rd of October, 1839, the tower fell to pieces. Two of the arches still remain, one of which is in Lett's Brewery and the other in St. John's Mill. Not a vestige remains of this once beautiful Friary : the site of the church is occupied by the Bank of Ireland. The sole memorials of the Friary are the place-names : "Abbey Square," "Friary Hill" and "Friary Place."

The following is a list of the titular Guardians of Enniscorthy from 1733 to 1800 :—

- 1733. V.A.P. Franciscus Cahan.
- 1735. V.A.P. Aneas Lyons.
- 1736. V.A.P. Joannes Burn.
- 1738. V.A.P. Franciscus Curtis.
- 1741. V.A.P. Patricius Hacket, S.T.L.
- 1742. V.A.P. Emmanuel Burn.
- 1744. V.A.P. Pat<sup>s</sup>. Nowlan
- 1745. V.A.P. Christophorous Barnewall, S.T.L.
- 1746. V.A.P. Thom. Paye, S.T.L.
- 1747. V.A.P. Thomas. Paye, S.T.L.
- 1748. V.A.P. Ludovicus O'Lery.
- 1751. V.A.P. Frans. Tobin.
- 1752. V.A.P. Thomas Paye.
- 1753. R.P. Ant. Fox, Ex. Deff.

1754. V.A.P. Fran. Granell.  
1755. V.A.P. Fran. Granell, Ex. Diff.  
1757. V.A.P. Thom<sup>s</sup>. M<sup>c</sup> Donagh.  
1759. V.A.P. Thomas M<sup>c</sup> Donagh.  
1760. A.V.P. Patricius Kane.  
1761. V.A.P. Franciscus O'Neil.  
1763. V.A.P. Joannes Mahon.  
1765. V.A.P. Chris. Flemming, S.T.L.  
1767. V.A.P. Joannes Scallan.  
1770. Jac. Flanagan.  
1772. Jac. Charlton.  
1773. Franciscus Sutton.  
1776. Ambrosius Scallan.  
1778. V.A.P. Franciscus Sutton, S.T.L.  
1779. A.V.P. Patritius Pettit.  
1781. V.A.P. Franciscus Sutton, S.T.L.  
1782. V.A.P. Ambrosius Scallan.  
1784. V.A.P. Franciscus Colfer.  
1785. V.A.P. Fran. Sutton, S.T.L., et ex Diff.  
1786.  
1787.  
1788. R.P. Fran. Sutton, Ex. Diff.  
1790. R.P. Fran. Sutton, S.T.L., Ex. Diff.  
1791. R.P. " " " "  
1793. " " " " "  
1794. V.A.P. Richardus Sinnott.  
1796. " "  
1800. V.A.P. Richardus Sinnott.

## Parish of Ballindaggin.

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THE parish of Ballindaggin represents the ancient parish of Templeshanbo, and formerly included the more modern parish of Kilmeashall, now merged into Newtownbarry. The church of Templeshanbo (the church of the old huts or oratories) was founded by St. Aedan, who gave it to St. Colman Ua Fiachra (the founder of Kilmacduagh). Some have imagined that the etymology of the place-name had reference to a legendary "old cow," but in the "Irish Life of St. Aedan" the name is given as Temple *Seanbotha*, "old huts." St. Colman died in the first half of the 7th century, and his feast is observed on October 27th. His church and well are stated in the Irish Life to be at the foot of Mount Leinster, and, in the *Martyrology of Donegal* it is stated that he was Abbot of the monastery of Templeshanbo in Hy Kinsellagh, where he was interred. According to the Commentator of St. Aengus, there is a pond or pool near the church in which there were sacred ducks, and, according to the legend, "though these ducks were caught and boiled over a fire, the cauldron could not be heated, and so the ducks would have to be taken out of the cauldron and put back into the pond." This legend is also mentioned by Colgan, who identifies our saint with St. Colman MacEochy of Kilmacduagh and of Inishmurry, Co. Sligo.

Templeshanbo included the whole of the Duffrey, and was at one time the largest parish in the diocese of Ferns. The monastery disappeared in the 10th century, but the church continued, and has two graveyards attached to it. On October 12th, 1451, Robert O'Farrell was collated by the Pope to the Rectory of the parish church of Templeshanbo of the patronage of laymen, value not exceeding 12 marks sterling. After the year 1570 Enniscorthy was merely a chapelry under Templeshanbo until the year 1742, when it became a separate parish. Templeshanbo also included the district now represented by Newtownbarry until the middle of 18th century. The thatched chapel of Coolycarney was built about the year 1780—replacing the thatched chapel of Ballyphilip.

## PARISH PRIESTS.

The first post-Reformation Pastor of whom there is any record is Very Rev. Daniel O'Brien, who laboured from 1615 to 1648. In 1632 he was made Archdeacon of Ferns, and, on the death of Rev. Dr. Devereux he was given the Deanery of Ferns, with the parish of Mayglass. Dean O'Brien was martyred for the faith, at Wexford, on Holy Saturday, 1655, and his *cause* is included with those of the Irish martyrs now engaging the attention of the Holy See.

Rev. Michael Fitzhenry was Pastor of Templeshanbo and Enniscorthy from 1686 to 1717. He registered himself in 1704, and gave his place of residence as Shraughmore.

Rev. Thady Grannell laboured in the district from 1717 to 1736 when he retired. His death occurred on December 17th, 1741. After his death Enniscorthy was made a separate parish.

Rev. John Grannell was P.P. from 1736 to 1768. Bishop Sweetman held a Confirmation at the thatched chapel of Ballyphilip in 1753.

Rev. Mogue Redmond laboured from 1768 till November 21st, 1775.

Rev. Myles O'Connor was P.P. from December, 1775 to 1804. During his pastorate the parish became known as Ballindaggin. He was much persecuted during the '98 Insurrection, and both of his chapels at Kiltealy and Caim were burned by the Orange faction—the former on October 1st, 1799, and the latter on September 3rd, 1800. He lived at Coolycarney Cottage, where he was visited by Lord Edward Fitzgerald and Anthony Perry, with a view of permitting a branch of the United Irishmen to be formed in his parish, but he declined to have anything to do with the movement. He resigned in 1804.

A certain Father Stafford was P.P. from 1804 to 1815, but no particulars of his pastorate have been recorded.

Rev. Nicholas Sinnott (a Maynooth student) laboured for ten years, and died November 26th, 1825, aged 48.

Very Rev. John (Canon) Dunne, C.C. of Cushinstown since 1814, was appointed P.P. in December, 1825, and governed the parish for twenty-two years. Rev. Walter Furlong was C.C. from 1824 to 1829, when he was transferred to Marshalstown. He

was succeeded by Rev. Owen Dempsey (1829-1837). Canon Dunne's death occurred on November 15th, 1857, aged 78. During his time there were chapels at Ballindaggan, Caim, and Kiltealy.

Rev. William Roche, who had been C.C. of the parish for eighteen years was appointed P.P. in December, 1857, and laboured till his death, at the age of 81, on October 9th, 1872. He built the present substantial church, which was formally opened for worship on May 4th, 1864.

Very Rev. William (Canon) Sinnott, C.C. of New Ross since 1862, was appointed Adm. in June, 1871, and P.P. on October 9th, 1872. He fell into ill health in 1892, and retired from the ministry in November, 1893. His death took place on June 9th, 1895, aged 66.

Very Rev. Thomas (Canon) Meehan, C.C. of Bannow since 1885, was appointed P.P. on December 30th, 1893, and is the present Pastor. He re-roofed, renovated, and decorated the parochial church of St. Colman, in 1899, and he has effected considerable improvements in the parish.

#### ANTIQUITIES.

Of the ancient church of St. Colman only a fragment remains, namely, portion of the semi-circular-headed doorway in the western gable. St. Colman's Well and the two churchyards of Templeshanbo are well worthy of a visit.

In the Protestant arrangement Monart was made a separate parish in the early years of the last century, but in the Catholic arrangement it is included in Templeshanbo. The old church was at Ballynakill, and is known as Coillthaun.

At one time there was a village at Forge (a famous factory for sword blades), but the village has long since disappeared. The factory was utilised in 1818 as a distillery—and was hence re-christened "the Still," a name which it still bears. The Still was closed after the temperance crusade by Father Mathew, and was converted into a flour mill.

Newtown has also disappeared—a result of the failure of the lead mines at Caim.

The woods of Killoughrim are a remnant of the Duffrey, and acquired considerable notoriety in '98.

## Parish of Bree.

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THE parish of Bree represents the old parishes of Clonmore, Ballyhogue, and Kilcowanmore (Ballybrennan). It is bounded on the north by the Boro river; by the Poulanass river on the south; the Slaney on the east; and by the road running from Adamstown to Wilkinstown on the west.

Clonmore (the great meadow) was a Celtic foundation of St. Aedan of Ferns, who placed St. Deichola *garbh* over it. Ballyhogue (dedicated to St. John) was also very ancient, although the place name is non-ecclesiastical, meaning "the townland of the fairies." Kilcowanmore (Ballybrennan) was founded by St. Cuana, and was an impropriation of the Knights Hospitallers.

Until the year 1791 Bree included the present parish of Davidstown (see DAVIDSTOWN). Since 1883 Barimoney (formerly belonging to Glynn) has been added to Bree.

Bishop Caulfield, in 1801, returned Bree as worth £40 a year, with no curate. The Baptismal and Marriage Registers go back to 1837.

### PARISH PRIESTS.

The earliest recorded Pastor in the 17th century is Father George Wotton, O.F.M., who laboured in the district from 1688 to 1714. In 1704 he registered himself as P.P. of Clonmore, Ballyhogue, Killurin, and St. John's. He was then aged 52, and resided at Coolinick. He was arrested in 1714 and brought to Wexford jail, for the sole offence of being a priest, and he died a Confessor for the Faith in 1720.

Rev. Robert Sutton was P.P. of Bree and Davidstown from 1714 to 1733, but no records of his pastorate have survived.

Rev. Peter Manly had a short rule, as his death occurred in 1737, aged 34.

Rev. Michael O'Brien was appointed P.P. in 1737. His modest "Mass house" was in Garr—the site of which is still pointed out. He was a splendid Irish scholar and preacher, as is testified by Bishop Sweetman in his Visitation Book of 1753. His death took place in 1762, age 66, occasioned by a fall from his horse when returning home after christening Rose Whitty of Macmine, who lived to the great age of 104.

Rev. Francis Redmond, O.F.M., was made *ad interim* Pastor in 1762, but only exercised the pastoral office for one year. His chalice was in use till 1895, when it was restored to the Franciscan Friars of Wexford. It was inscribed as follows:—"Francisc. Conv. Wexford. Pray for the soul of John Redmond, of Killigowan, who ordered this to be made, Anno Domini, 1723, and also for the soul of Catherine, his wife, their posterity, and the Rev. Francis Redmond, the donor."

Very Rev. Thomas Loftus (Canon) Brennan was P.P. from 1763 to December, 1775. He was interred in Whitechurch-Glynn, and his tomb bears the following inscription:—"There is also interred beneath this tomb his great-uncle, the Rev. Thomas Brennan, P.P. of Bree and Davidstown, who died December 7th, 1775.—R.I.P."

Very Rev. Mark (Canon) Devereux—a distinguished graduate of Louvain—had a pastorate of almost 61 years. He was appointed P.P. on 19th January, 1776 and died on December 5th, 1836, aged 86.

Very Rev. Philip (Canon) Devereux, C.C. of Bree from March, 1834, was appointed P.P. of Bree on 19th December, 1836, and he at once set about building a new church. On November 4th, 1837, Colonel Alcock, of Wilton Castle, generously gave an acre of ground free for ever for the project, and the work proceeded apace. It was completed in 1839, and was dedicated to the Blessed Virgin under her title of the Assumption, as is evident from a sculptured slab over the church porch—"Sub tutela Beatae Mariae Virginis Assumptae haec ecclesia aedificata et dedicata fuit Philippo Devereux pastore. An. Incar. Dom. MDCCCXXXIX." The old church was subsequently converted into a schoolhouse. Canon Devereux died May 12th, 1862.

Very Rev. John (Canon) Scallan, a Roman student, who had laboured as C.C. of Bree for over 21 years, from October, 1840, was appointed Pastor on May 15th, 1862. After a rule of 32 years he died on the 16th of August, 1895.

Very Rev. Patrick (Canon) Sheil, who had been C.C. of the parish since January, 1883, was made P.P. on August 23rd, 1895, and is the present pastor. He has done excellent educational and social work during 20 years.

#### ANTIQUITIES.

Clonmore was known formerly as Clonmore Deichola *garbh*, to distinguish it from Clonmore, Co. Carlow, or Clonmore-Maedhoc. Both were founded by St. Aedan of Ferns, who placed his disciple St. Deichola *garbh* over the Bree foundation. There is a holy well at Clonmore.

Kilcarbery (*Cill Cairbre*)—also known as Ederminebeg—was a Celtic foundation. Scarcely a trace of it now remains. One of the stone arches of the church (in reality a chapel of ease) was used in building the mill at Kilcarbery in 1820.

Kilcowanmore is better known as Ballybrennan. The old church is almost completely gone, but there is a large cemetery in which are many interesting monuments. It is still used for burials. Not far off is St. Cuan's Well, at which an annual "pattern" was held on February 3rd—the feast of St. Cuan—until the year 1812. There is a third holy well at Barmoney.

Antiquarians will be interested in a splendid Dolmen at Ballybrittas, near Bree, and an imperfect one at Galbally—the last resting places of two forgotten Irish chieftains.

Ballyhogue (Ballysneoge) is now known as Bellevue, a name given it by George Ogle in the last decade of the 18th century.

The property was acquired by the Cliffe family in 1815, and a beautiful private chapel—designed by Pugin—was added to the house in 1858-9, the nave being forty feet by eighteen, and the chancel sixteen feet by sixteen.\* There were formerly two fairs yearly at Birchfield (Ballyhogue) patented by Robert Birch in 1763.

Macmine Castle (an ancient stronghold of the Fitz-Henrys) was restored in the last century and modernised by the Richards family. The hill of Bree is said to have been a former habitat of Druids—where they performed their "mystic rites sublime."

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\*The whole of the Cliffe family—nine in number—became Catholics in 1856.

## Parish of Cloughbawn.

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CLOUGHBAWN ("white stone-castle") as a parish represents the old parishes of Killegny and Clonleigh with the chapelry of Chapel. In the 18th century Killegny was a very large district, and included Cloughbawn, Clonleigh, Rathnure, Killann, Chapel, and Templeudigan, but, in 1852, the Bishop decided to divide it, and hence from January 1st, 1853, two parishes were formed, namely, Cloughbawn and Rathnure—Cloughbawn comprising Killegny and Poulpeasty.

Killegny has a very ancient history, and from the 13th century was a valuable prebend and canonry in the Chapter of Ferns, to which the church of Coolstuff was attached. The name is variously written Killanky, Killanchy, Killanegy, etc., and is said to be derived from *Cill Onchu*, the Church of St. Onchu, a friend of St. Aedan, whose feast is celebrated on July 9th. It is only right to add that several great Irish scholars equate the place-name as signifying "the church of the ivy." The last Catholic prebendary under the old regime was Very Rev. Robert (Canon) Cheevers, who died in 1570.

Bishop Caulfield, in 1801, returned the parish of "Templeudigan" as valued at £95 a year, but it had to support one curate. The present Registers go back to 1816.

### PARISH PRIESTS.

From 1678 to 1710 Father Aedan Redmond was Pastor of the vast district covered by the parishes of "Old Ross, Chapel, Killegny, Templeudigan, and Rosdroit." He resided at Clonleigh, and was aged 55 in 1704.

There is a *lacuna* in the records until 1745, when Rev. Martin Redmond appears as P.P. of Killann. In 1753 Bishop Sweetman

made a Visitation of the district, and describes Father Redmond as a fine Irish preacher. His Mass House was at Garrane. Father Redmond died in 1770.

Rev. Henry O'Keeffe was P.P. of Killann from 1770 till his death on February 20th, 1790.

Rev. Michael Ennis had a short pastorate, namely, from 1790 to 1793. In the latter year, on June 20th, he was transferred to Castlebridge.

Rev. Thomas Rogers was appointed P.P. of "Killegny" in 1793, and had a troubled pastorate of 22 years. He is highly praised by Gordon (who was Rector of Killegny) in his History of the '98 period. His chapel at Ballymackesy was burned, in September, 1800. He died in December, 1815.

Very Rev. Thomas (Canon) Furlong was appointed P.P. in January, 1816, and in the Register he describes himself as "Pastor of the united parishes of Killegny, Chapel, Killann, and Templeudigan". His curates in 1819 were Rev. Thomas Doyle and Rev. Edward Doyle. The former died in 1824, and was replaced by Rev. Denis Hore, while the latter was promoted to the pastorate of Monageer, in 1838. Canon Furlong was a famous politician, and was known as "King of the Bantry." He championed the rights of his flock on the White Mountains against the Kavanaghs. The Bantry Commons are in the parishes of Killann and Templeudigan, and extend to St. Mullins, totalling 4,234 acres. Canon Furlong was also a most zealous pastor, and he built the present palatial presbytery at Cloughbawn. He died on September 7th, 1852.

After some months vacancy Bishop Murphy decided to divide the parish of Killegny, and on January 2nd, 1853, Rev. Abraham Brownrigg, C.C. of Boolevogue, was appointed first P.P. of Cloughbawn and Poulpeasty. Father Brownrigg at once undertook the building of a new parish church (replacing the chapel which had been erected in 1799), and the first stone was laid by Bishop Furlong (who also preached on the occasion) on May 24th, 1858. Father Brownrigg's death occurred a year later, on August 22nd, 1859, in the 54th year of his age.

Rev. Thomas Hore, who had laboured at Annacurra and at Caim (where he built the present church) was appointed P.P. of Cloughbawn on August 28th, 1859 (see ANNACURRA). He

completed the church of Cloughbawn, and died on June 14th, 1864.

Rev. John Doyle was P.P. from July 26th, 1864, till his death on April 9th, 1869.

Rev. John M. Furlong, C.C. of Litter since 1862, laboured as P.P. of Cloughbawn, from June, 1869, to January, 1881, when he was transferred to Cushenstown.

Rev. John Cleary, C.C. of Litter since 1871, was P.P. from February, 1881 to 1903, when he resigned owing to ill health. He died on February 3rd, 1908.

Rev. Sylvester Cloney (C.C. of Ferns since 1894), was appointed Adm. of Cloughbawn on November 3rd, 1903, and was made P.P. in June, 1908, but died within three years, on February 7th, 1911.

Rev. Paul Kehoe (C.C. of Mulrankin since 1895), was appointed P.P. on March 9th, 1911. Owing to ill health he went on a lengthened holiday to New Zealand early in 1914.

#### ANTIQUITIES.

There are ruined churches with graveyards at Killegny and at Chapel. Near the latter is a holy well, at which a "pattern" was formerly held on June 11th. It may be noted, however, that Chapel (dedicated to St. Clement) was never a distinct parish: it was (as the name implies) a chapel of ease to Killegny, and was, together with Clonleigh, an appropriation of Dunbrody Abbey. O'Donovan gives Killegny as probably equivalent to *Cill Eigneach*, the church of St. Eigneach whose feast was celebrated on April 24th, but this is unlikely, for many reasons. About a quarter of a mile from Killegny, in the townland of Tominearly, there is a holy well dedicated to the Blessed Virgin.

The old castle of Bealaboro (formerly belonging to the Butlers) is in the demesne of Lord Carew at Castleboro'. There is also a fine moat at Killegny. The castle of Monart has completely disappeared.

There is a holy well called *Tober Padraic* in the townland of Clonroche, dedicated to the Apostle of Ireland.

## Parish of Davidstown.

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DAVIDSTOWN as a separate parish is of comparatively recent foundation, and only dates from 1791—having been previously included in Bree (see BREE). It represents the older parishes of Rossdroit, Templescoby and portions of St. John's and Clonmore. The cemetery of Rossdroit gives an indication of the site of the old parish church (in the townland of Moneytucker) which was in the 14th century appropriated to the nuns of Timolinbeg, Co. Kildare, and was taken over by the Protestants in 1570. Not a trace is left of Templescoby church, which was also an appropriation of the nuns of Timolinbeg, and which was united to Rossdroit in the 16th century.

In 1801 Bishop Caulfield returned the parish as valued at £50 yearly, with no curate. The Baptismal Register begins in 1805, and the Marriage Register, in 1828. In 1880 Courtnacuddy was made a resident curacy, with Father Edward Brennan as C.C.

### PARISH PRIESTS.

Rev. James Doyle, a native of Adamstown, was appointed first P.P. of Davidstown—as a separate parish—in 1791, and he had to endure much during the Insurrection of '98. His chapel at Courtnacuddy was burned on August 13th, 1801—being the last act of vandalism by the ascendancy faction. Father Doyle lived at Coolamurry, and died there on October 31st, 1825, aged 73. He was buried in the cemetery of Courthoyle, where there is a monument to his memory.

Very Rev. Francis (Canon) Prendergast, who had been C.C. since 1815, was appointed Pastor on November 30th, 1825, and laboured for thirty-five years. He built the present church of

Davidstown, in 1856, and was made a Canon of Ferns in the following year. He also built a new church at Courtnacuddy in 1859. His death took place on September 15th, 1860, aged 78.

Very Rev. Peter (Canon) Barry, C.C. of Ballymore since 1851, was made P.P. in October, 1860, and had a pastorate of twenty-five years. He died on October 9th, 1885.

Rev. James Aylward (C.C. of New Ross from September, 1864, to 1885) was promoted to the pastorate in October, 1885, and worked zealously for seven years. His death took place on October 6th, 1892.

Rev. James Keating (C.C. of Gorey since 1883) was appointed P.P. in November, 1892, but died after a short pastorate on March 11th, 1898.

Very Rev. Patrick (Canon) O'Connor (Professor in St. Peter's College, Wexford, from 1875-1886; C.C. of Enniscorthy Cathedral from 1886 to 1896; and Adm. from 1896 to 1898) was appointed P.P. on April 14th, 1898, and is the present Pastor.

#### ST. JOHN'S PRIORY.

The Priory of St. John's for Austin Canons of St. Victor was founded in 1230 by Gerald Prendergast, and was made a cell to the Abbey of St. Thomas of Canterbury in Dublin. It was well endowed, and had the churches of Templeshannon, Kilbride, and Ballyhuskard. The community, by the terms of the Charter, was to consist of a Prior and four brethren. Quite uneventfully these canons lived till the Dissolution, and we meet but scant references to them till 1541, when the house and lands (three hundred and sixty acres) were leased successively to John Travers, Lord Mountgarret, and Sir Nicholas White. The Gamble family held it from 1715 to 1778, followed by the Hills. In 1897 the property was purchased by Edward Kavanagh. Some of the old quoins and arches are incorporated in the present mansion house of St. John's, built in 1810. In addition to the advantages of splendid pasture lands and fishery, the situation was delightful, commanding one of the most beautiful reaches on the river Slaney.

## ANTIQUITIES.

Not a vestige remains of the ancient church of St. John's, save a fragment of the west end of the south side-wall and the north-west corner. O'Donovan assumes that the building was originally thirty feet by twenty-two feet. The churchyard, called "the Corrig," was a favourite place for local burials till 1900, when it was closed. There is a holy well adjoining it, at which "patterns" were formerly held on St. John's Day, June 24th. None of the tombs are of any particular interest. The parish of St. John's consists of 2,206 acres. Near the Corrig is the Ringwood once a famous resort for highwaymen. John's Mills—established in 1858 by Samuel and A. G. Davis—occupy portion of the monastic property. The bridge of St. John's separates Enniscorthy from the parish of Davidstown.

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## Parish of Ferns.

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FERNS is the mother church of the diocese, founded by St. Aedan, and for centuries was known as *Fearna-mor-Moedhoc*, the great plain of the alder trees of St. Aedan (Moedhoc). In memory of the victory of Dunboyke, in 598, Brandubh, King of Leinster, presented the district to St. Aedan, and Ferns has ever since been the episcopal See, although the *sedes episcopalis* has been transferred at various periods to Wexford, New Ross, and Enniscorthy. The city of Ferns was several times plundered and burned by the Scandinavians in the 9th century, but was in each case rebuilt. Evidently the *old* Cathedral was of stone, as, under date of 787, there is a record of the death of Cronan "of the stone church of Ferns." About the year 1058 Murchadh O'Lynam, Bishop of Ferns, built the beautiful Hiberno-Romanesque church of St. Peter's, now in ruins (save the chancel arch and window on the south) in the present Rectory lawn.

In 1154, Dermot MacMurrough burned the city and monastery, but, in 1160, he refounded the monastery as an Abbey—dedicated to the Blessed Virgin—for Canons Regular of St. Augustine. It is probable that King Dermot also founded the present Cathedral at Ferns, in 1166, and the style of architecture of the original structure seems to verify the conjecture, as it certainly dates from the third quarter of the 12th century. The Leinster monarch died "after the victory of unction and penance," in 1171, although the Four Masters and others tell a different tale. It is preferable to believe the statement in the *Book of Leinster*—that Dermot died fortified by the all the rites of the Church—"in the 61st year

of his age," and he was buried, at his own request, "near the shrines of St. Moedhoc and St. Moling." The exact burial place is disputed, as some contend that the site was in the cemetery, the spot being marked by the broken shaft of a cross with Celtic interlaced ornamentation. More probably the penitent King was interred, according to his express wishes, in the Cathedral. From excavations made in 1901-03 it is evident that the Cathedral was originally 180 feet in length. The double piscinae and the statue of St. Aedan bear evidence of the artistic skill of the 13th century, but the "restorations" of 1577, of 1672, of 1761, and of 1816 played sad havoc with the fabric. As a matter of fact the present structure is merely the centre aisle of the nave of the original Cathedral.

In the first decade of the 15th century Ferns as a city declined considerably, and, in 1408, Bishop Barret transferred the *sedes episcopalis* to New Ross. Alexander Devereux, Bishop of Ferns, died in 1566, and with him ended the old Catholic *regime*. Feagh MacHugh O'Byrne burned the Cathedral in 1575, sooner than see it desecrated by the Protestants.

In 1600 the Sees of Ferns and Leighlin were united under the Protestant arrangement, but Ferns has always continued a separate See in the Catholic arrangement. Bishop Roche, in 1632, re-organised the Chapter of Ferns, and transferred the *sedes episcopalis* to Wexford. After the surrender of the town and castle to Cromwell, on September 18th, 1649, Ferns lapsed to the status of an "inconsiderable village."

Bigotry became rampant in Ferns during the second half of the 17th century and the scattered Catholics were sorely persecuted. In 1701, owing to the intolerance of Rickard Donovan, the new landlord of the district, no Catholic priest was allowed to live in the town, and not even a thatched chapel was permitted within a radius of two miles. At this epoch—and for some time previously—the Mass-station was at Crory, about two miles outside the town. The flagstone on which Mass was celebrated is still pointed out on Mr. Aidan Doyle's farm. In 1740 an old barn was acquired as a Mass-station; its site is about half a mile outside Ferns, and is called the "Chapel Field."

In 1801 Bishop Caulfield returned the parish as worth £119 a year. The parish Registers go back to the year 1819, and were commenced by Rev. William O'Neill, P.P.

## PARISH PRIESTS.

Rev. J. Doyle laboured as Pastor of the district from 1670 to 1690. It is said that he was succeeded by a namesake, but it is not unlikely that it was the same pastor. Curiously enough, no parish priest is registered for Ferns in the Register for 1704.

Rev. John Verdon, D.D., a nephew of Bishop Verdon, was P.P. from 1720 to 1738. He worked in disguise as a gardener in the family of MacParson, of the Bay, a notorious bigot and "priest hunter." In the whirligig of Time, MacParson's home-stead is now occupied by Mr. Kelly, a Catholic farmer, whose son is a priest of the diocese of Ferns.

Rev. C. Lovelock laboured as P.P. from 1738 to 1741, but no details of his pastorate have come down.

Rev. Michael Connon was P.P. from 1742 to 1762. According to Bishop Sweetman's notes, this devoted pastor had been a schoolmaster, and after the death of his wife, became a priest, subsequently studying abroad for four years. On the death of Bishop O'Callaghan (1744) he had some doubts as to the validity of his collation to the parish of Ferns, but Bishop Sweetman, in 1746, ratified his appointment. Father Connon had been charged with enlisting soldiers for the Pretender, but the charge was proved without foundation, in 1751.

Very Rev. Andrew Cassin, D.D., S.J., was P.P. from 1762 to 1786, and was also Vicar General. He resided at Effernogue in the house now occupied by Mr. Sykes. His armchair is still preserved by Mr. Foley. Dr. Cassin was highly esteemed by Bishop Sweetman. His thatched chapel was at Newtown, about half a mile from Ferns. He died on July 16th, 1786, aged 68, and was the last Jesuit that laboured as a priest in the diocese of Ferns.

Rev. Edward Redmond, nephew to Rev. Dr. Cassin, was appointed P.P. in 1786, having been curate in Ferns since 1777. He was generally known as "Father Ned," and, as a student in France, he saved the life of the great Napoleon. In November, 1789, he was given a curate, Rev. Myles O'Connor, who laboured till 1805. Ballyduff chapel was burned by the Yeomen on October 19th, 1798, as was also the chapel of Clologue, a week later. Ferns church (a small thatched edifice) shared the same fate on November 18th. Father Redmond died on February

11th, 1819, and was interred in the grave of his uncle. On the tomb, in the cemetery, is the following inscription:—



Blessed are the dead who die in the Lord.

Beneath are deposited the remains of the  
REVEREND ANDREW CASSIN, D.D.,  
of the Society of Jesus,  
Parish Priest of Ferns  
and Vicar General of this Diocese.

He was appointed Pastor of Ferns in 1762  
and died July 16th, 1786, in the  
68th year of his age.

Also, the remains of his nephew,  
the REVEREND EDWARD REDMOND,  
who had been his curate from the year 1777,  
and was his successor from the year 1786.  
He died February 11th, 1819, aged 79 years.

This tomb was erected in 1819 by  
the Parishioners of Ferns, Kilbride, and Kilcomb,  
as a tribute of respect to these venerated priests.

Very Rev. William (Canon) O'Neill, Adm. of Enniscorthy Cathedral since 1805, was appointed P.P. on May 12th, 1819, with Rev. Nicholas Cooney and Rev. James Walsh, jun., as curates. Not long afterwards Father O'Neill determined to erect a suitable parochial church in the town of Ferns, but the opposition of the ascendancy party was so great that the project did not materialise till 1824, and the church was informally opened in 1826. Father Cooney, C.C., died on March 14th, 1826, and was replaced by the Rev. Nicholas Herron, who, on May 1st, 1829, went to Newfoundland as a missionary.\* Father O'Neill was admitted into the Chapter as Prebendary of Taghmon, in 1830, and in October, 1839, he had the happiness of seeing the new church solemnly dedicated by Bishop Keating—on which occasion Rev. Dr. Sinnott, of St. Peter's College,

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\*Father Herron died on August 28th, 1861, and was buried in Tomhaggard.

Wexford, delivered a magnificent discourse. Canon O'Neill died, "bonorum operum plenus," on July 13th, 1840, and was buried in the parochial church.

Very Rev. James (Canon) Roche, Adm. of Enniscorthy since 1832, and Canon of Ferns since 1836, was appointed P.P. in September, 1840, and laboured earnestly till May, 1850, when he was transferred to Wexford. During his pastorate he added the spire to Ferns church, in 1843. For an account of his subsequent labours see the Parish of WEXFORD.

Rev. Bernard E. Mayler, C.C. of Ferns from 1833 to 1850, was appointed P.P. on September 25th, 1850, and laboured for full thirty years. He erected the present church of Ballyduff, in 1873, and also built a commodious school. Father Mayler died on October 18th, 1880, and was buried in the parochial church.

Rev. Francis Marshall was transferred from Craanford to Ferns on November 15th, 1880. He built the present parochial house and also erected National schools in the town. Father Marshall died on July 24th, 1891.

Very Rev. John (Canon) Parker was transferred from Glynn to Ferns in September, 1891. The high altar and the pretty stained-glass windows in the parochial church were due to Canon Parker, who died on August 8th, 1900.

Very Rev. Denis (Canon) O'Connor, P.P. of Litter from 1889 to 1900, was transferred to Ferns on September 2nd, 1900, but only lived a year as P.P. of Ferns. His death occurred on October 16th, 1901.

The Venerable John (Archdeacon) Doyle was transferred from Glynn on November 4th, 1901, and is the present pastor. Canon Doyle erected the side altars, and provided an organ, a turret clock, and a large bell, for the parish church, also putting down a marble Terazzo floor. Moreover, he built two new schools at Cloogue and Tombrack, in 1909, and he re-organised the Ferns schools in 1913, bringing them up to modern requirements. He enclosed the cemetery in Ballyduff, in 1904, and he caused to be erected the tower, and spire, with bell, of Ballyduff church, in 1912. In November, 1914, Canon Doyle was made Archdeacon of Ferns, in succession to the late Archdeacon Whitty.

#### ANTIQUITIES.

The ancient Well of St. Mogue adjoins the remains of the ancient Abbey of St. Mary's. It was arched over in 1847 during

the famine period, and the roofing is stone capped, over which are some sculptured stones taken from Clone church: the key-stone belonged to one of the arches of Ferns Cathedral. In the wall of the roadway from Ferns to Gorey are two fine Celtic crosses, nearly opposite St. Mogue's Well. These crosses were taken from the old cemetery—the largest in Ireland—and their pediments are in the grounds of the Protestant Cathedral. It is due to the genuine archæological instincts of the present Rector, Very Rev. Dean Gibson, that the recent restoration of St. Aedan's Cathedral has been so successfully carried out (1901-03).

Allusion has previously been made to the remains of St. Peter's church, built in the Hiberno-Romanesque style, now in the Rectory lawn. Du Noyer writes of the beautiful window in the south wall:—"It strikes me that this window is the remodelling and lengthening of another window. The pointed arch of the exterior does not agree with the semi-circular form of the interior or its style of ornamentation; perhaps the ornamental stones were taken from an older and different church, and here applied as we see them. The style of ornament is precisely that of the doorway of the old church of Clone, about two miles south of Ferns."

St. Mary's Abbey was founded in 1160, and the foundation Charter has been printed by Dugdale and Ware. It is dated February 21st, but though the year is not given the date is almost certainly 1160-1, inasmuch as one of the subscribing witnesses (Malachy O'Byrne) was not appointed Bishop of Kildare till 1160. In 1398 the Abbot of Ferns was outlawed for favouring Mac Murrough, but was pardoned in 1403. Thomas O'Druhan was Abbot from 1438 to 1460; Donal O'Murphy was Abbot in 1460, and he was succeeded by Dermot O'Druhan in 1477; by Owen Doyle in 1488; and by William Lacy in 1507. The last Abbot was William Doyle, and the Abbey was dissolved on April 7th, 1539. Among the possessions were:—Ballymore, Mangan, Ballintore, Kilcaysan (Clogue), Raheen, Ballymotey, Lady's Island, Kilbride, Coolnahorna, with the Rectory of Leskinfere, and the tithes of Lady's Island. In 1569 the Abbey and its possessions were granted to Thomas Masterson, and after this date both the Abbey and the Cathedral were allowed to decay. An order was made for the restoration of the latter in 1611, but the Protestant Bishop (Thomas Ram) reported, in 1612,

that the Dean and Chapter were too poor to undertake such a task, and that the aisle was used for Divine Service. The present remains of the Abbey church are the chancel, with five lancet windows, and a tower about seventy feet high, square at the base and round to the top. In 1835, Mr. Butler Bryan lined the tower with brick, and sunk a ditch around it. The ruins form a passage from the Cathedral grounds to those of Captain Irwin, and lie between St. Peter's church and the Cathedral cemetery.

Although a castle was built by Dermot Mac Murrough at Ferns, yet the present structure was not commenced till 1199 by William Marshall the elder, who died in 1219, and was completed in 1225 by William Marshall the younger. In 1309 Nicholas de Sandford, Dean of Ferns, was constable of the castle. In 1331 the Irish burned the castle, but it was soon after rebuilt, and several Bishops of Ferns were custodians of it from 1349 to 1400. Art Mac Murrough held it from 1402 till 1417, and it remained in the hands of the Kavanaghs till 1550. In 1570 Thomas Masterson was constable, and in 1583 he was granted the Castle and Manor and Abbey of Ferns. Edmund Masterson joined the Confederates and became a Catholic in 1642, and so his Ferns property was confiscated in 1650. In 1694 it passed to Rickard Donovan, whose descendants still possess it. The beautiful stone-groined chapel of the castle was converted into an Orange Lodge by Richard Donovan, in 1790. Originally the castle was a square flanked by four towers, the walls of which are about eight feet thick. The north wall was about seventy-five feet high. At length vandalism and the gnawing tooth of Time has accomplished the practical destruction of this splendid castle.

There are ruins of a church, dedicated to St. Columba, at Kilcomb, the walls of which, to the height of five feet, remain. Originally the length was about fifty feet by twenty in breadth. This church ceased to be used after the year 1560. It is north of the townland of Ballyduff, not far from Sliabh buidhe. The pattern day was June 9th.

Ruins of churches also remain in Ballyregan (Kilbride), Clogue, Ballymore, and Kilkeasey.

## Parish of Kilrush.

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KILRUSH (the church of the shrubbery) gives its name to a fairly extensive parish, bounded on the north by the parishes of Tomacork (Carnew); on the south by Ferns; on the east by Craanford; and on the west by the Slaney. The original church, which stood in the townland of Ballynebarney, was dedicated to St. Columba Crossaire, who is also the Patron of the church of Kilmeashal, near Newtownbarry. However, the English of the 13th century re-dedicated the church to St. Brigid. In 1416 Rev. John MacAylward was Prebendary of Kilrush and Rector of St. Brigid's, Kilrush.

The parish includes Ballycarney, Clohamon, and half of Carnew, or Askamore. Inasmuch as Lord Baltimore, who owned 2,000 acres in Kilrush parish, in 1624, was a Catholic, faithful pastors were enabled to exercise their ministrations in the district without molestation from 1625 to 1650.

In 1801 Bishop Caulfield returned the parish as valued at £90 a year, and as having no curate. The old Registers have disappeared, and the present Registers begin with the year 1854.

### PARISH PRIESTS.

Rev. John Kelly was P.P. from 1686 to 1718. He registered himself as P.P. of Kilrush in 1704, and was then aged 49, residing at Munfin. He had been ordained at Poictiers in 1680, and is supposed to have been a Jesuit.

Rev. Michael Kennedy was P.P. *circa* 1750, but no particulars of him have been handed down.

Rev. Aedan Murphy laboured as P.P. from 1770 till his death on April 29th, 1802. His curate, Father P. Doyle, died in 1790 and was succeeded by Rev. John Kavanagh (1790-1793) and Rev. Edward Synnott (1793-1797). Father Murphy shared in the

awful misery consequent on the Insurrection of '98, and his chapels of Kilrush and of Munfin were burned by the Yeomanry on March 15th and on June 9th, 1799, respectively.

Rev. Mark Barry, who had been C.C. of the parish since 1796, was appointed P.P. in May, 1802. He rebuilt the parochial church in 1802-3. In 1815 he was transferred to Tagoat. His curate, Rev. Thomas Furlong, died in 1813, and was replaced by Rev. John Carroll (1813-1819).

Rev. John French was P.P. for over twenty-seven years. He commenced to build the present church in 1842, but died on March 6th, 1843. A second curate was provided in 1836 in the person of Rev. James Parle, who was sent to Ferns, in 1840, and was succeeded by Rev. Patrick Prendergast.

Very Rev. James (Canon) French, C.C. of the parish from February, 1823, was appointed to succeed his brother as P.P. in March, 1843, and laboured zealously till his death on February 23rd, 1854. He completed the present church.

Rev. James Fanning, C.C. of New Ross, was sent as P.P. of Kilrush on June 3rd, 1854, and laboured till his death on February 23rd, 1870. His curate, Rev. Patrick Prendergast, died at Wexford, on December 18th, 1863.

Rev. Andrew Kehoe, C.C. of Blackwater since 1862, was made P.P. in April, 1870. He got into ill-health in 1876, and died on May 15th, 1879, aged 62.

Rev. Sylvester Cloney, C.C. of Gorey, was appointed Adm. of Kilrush in October, 1876, and became P.P. on June 7th, 1879. He was transferred to Castlebridge, in February, 1891.

Rev. Patrick Darcy, C.C. of Mulrankin since 1879, was appointed P.P. in April, 1891, and is the present Pastor.

#### ANTIQUITIES.

During the last quarter of the 17th century a Mass station was at Munfin, where the priest was under the protection of the celebrated Sir Toby Butler. The fine avenue at the rear of Munfin House was constructed by Sir Toby Butler for the convenience of the Catholics of Kilrush parish, to be enabled to attend Mass. Colonel Walter Butler (M.P. for Co. Wexford in

1689) lived at Munfin in 1700, and, in his private chapel, he kept a portion of the true Cross, brought from Rome for the use of Ferns Cathedral by Bishop French. This relic was authenticated by Bishop Verdon on June 14th, 1716.

In addition to the old church of Kilrush--on the site of which is the present Protestant church--there was also a church and cemetery in the townland of Kiltilly (*Cill Teidhill*). The stones of Kiltilly church were carted away to build houses and mend the roads in 1820, and there is no trace of even the graveyard. It was dedicated to the Blessed Virgin, as is evident from the adjoining holy well called Tobermurry (*Tober Muire*), St. Mary's Well. North-west of this townland is the ruinous Borris Castle, belonging to the Kavanagh family. In 1661 James Buck was granted a lease of Borris, Kiltilly, Knocknalour, Drumderry, and Garryhaston, which had been granted by the Cromwellians to Captain Samuel Jervas.

Clohamon Castle was partly burned in 1579, and it is now a ruin. It stood on a projecting rock over the river Slaney and was habitable as late as 1649. During the 18th century the castle was undermined and its site is now a deep chasm, with a very small piece of the wall at the entrance.

Ballycarney Castle is an interesting ruin, though only one wall is now standing, roofed by ivy.

At Boolnadrum is a ruined cemetery, generally known as "Shanakyle" or old church. It was evidently an old Celtic foundation, and contains part of a granite cross.

St. Brigid's Well, adjoining St. Brigid's churchyard, is near Askamore.

## Parish of Monageer.

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MONAGEER parish represents the old parish of Clone, with portions of Templeshannon, Ballyhuskard, and Kilcormack. It is bounded on the north by the parish of Litter (from Mount Howard to Ballyedmond); on the south and east by the Blackwater river, which rises in Dranagh and discharges itself into the Slaney at White's Hill, near Enniscorthy; and on the west by the Baun river, from Doran's Bridge to the river Slaney, and by the Magpie river from near Tinnacross to Mount Howard. The etymology of Monageer, according to the late Dr. Joyce, is *Moin na gcaer*, that is, the bog of the berries.

Clone (dedicated to St. Aedan) is a very ancient and extensive parish, and was a valuable prebend in the days before the so-called Reformation. The last Rector of Clone under the old regime was Rev. Nicholas Whitty (the immediate successor of Rev. James Meyler), who held his position from 1566 to 1575. Under the Cromwellian rule the townlands of Toom (Toomnemaghtery), Raheen, Ballydawmore, Ballymurtagh, and other lands were granted to Solomon Richards, who erected the demesne into the Manor of Solsboro' (Sol's borough). Catholicity was almost wiped out in the parish of Clone between the years 1650-1685, but in the first quarter of the 18th century the Catholics again obtained a footing, and had a Mass-station at Monageer, which, thus, gave its name to the present parish. In 1801, Bishop Caulfield returned the parish of Monageer as worth £50 a year, and as then without a curate. The curacy was at Boolavogue, the church of which is dedicated to St. Cormack. The Parochial Registers go back to the year 1818.

The townlands (27) in Monageer are :—Cloulderish, Clone, Annafinn, Ballinabarna, Ballydawmore, Ballydonegan, Ballymoteybeg, Ballysimon, Ballymurtha, Clondaw, Craan,

Craansilla, Corbally, Garryduff, Garryfelim, Grange, Kilconnib, Kilpierce, Killabeg, Knockduff, Meaugh, Monageer, Oulartard, Solsborough, Tinnacross, Tomsallagh and Toom. In the Boolavogue district the townlands (18) are :—Ballinamuire, Ballytracy, Barmona, Carrigeen, Ballyorley, Garrybrit, Glenbawn, Clone, the Harrow, Kilcoulshy, Legnaglough, Mongreen, Mount Howard, Knockavoca, Knocknascough, Mullaunree, Raheendarrig and Tubbergall.

#### PARISH PRIESTS.

Rev. Hugh Sheil was Pastor of this district from 1685 to 1715. He registered himself in 1704 as P.P. of Kilcormack, Kilbride, Monamoling, and Clone—residing at Tubbergall.

Rev. Edmond Dempsey was P.P. from 1740 to 1770. Abel Ram, in his Report to Government, dated March, 1743-4, mentions Father Dempsey as “Popish Priest, residing, at Knockneskagh, with his brother.” Bishop Sweetman made a Visitation of the parish in 1753 (May 28th), and found the church ornaments clean, etc.

Rev. Patrick Cogley was P.P. of “Clone and Boolavogue” from 1780 to 1802. During his pastorate, the burning of the chapel at Boolavogue (of which Rev. John Murphy was curate) was the prelude to the Insurrection of '98. The chapel was set fire to on May 27th, 1798, and Father John Murphy—whose humble residence was also burned—took command of the Insurgents, “representing to them,” as Hay writes, “that they had better die courageously in the field than be butchered in their houses.” On July 1st, 1799, the Orangemen burned the parochial church of Monageer, and Father Cogley had to conceal himself for a time. On July 22nd, 1801, he made an affidavit rebutting some of the lying statements of Sir Richard Musgrave. He was transferred to Duncormack (Rathangan) in 1802.

Rev. Laurence Comerford, C.C. of Ballymore since 1789, was appointed P.P. of “Clone and Boolavogue” in 1802. He rebuilt the chapel of Boolavogue, and laboured zealously till his retirement in 1818, when he went to reside with his relatives in Adamstown. He survived for twenty-nine years, and died on

September 5th, 1847, in his 95th year. His inscribed tomb may be seen in the old cemetery at Newbawn.

Rev. Nicholas Codd, C.C. of Enniscorthy since 1809, was appointed P.P. in 1818. He laboured for twenty years, and on 9th November, 1838, was transferred to Piercestown. His curate, Rev. Francis Wafer (1823-1830), was transferred to Ferns, and was replaced by Rev. T. O'Farrell (1830-1839).

Very Rev. Edward (Canon) Doyle, C.C. of Templeudigan since 1818, was appointed P.P. on 9th November, 1838, and had a pastorate of twenty-five years. He built the present parochial house, in 1846, and he re-built the church of Boolavogue in 1848 —the latter work being mainly due to the exertions of Rev. Abraham Brownrigg, who was C.C. from 1847 to 1853. The new church was consecrated on January 20th, 1850, on which occasion the sermon was preached by the famous Rev. Dr. Cahill. Canon Doyle died on November 19th, 1863.

Rev. Thomas Connick, C.C. of Boolavogue since January, 1853, was P.P. for over twenty-five years. He was a native of Tintern and a strenuous worker. Aided by his zealous curate, Rev. H. Williams, he built the present parochial church of Monageer, in 1870, and equipped good schools. On September 29th, 1878, a Celtic cross was unveiled in the cemetery of Boolavogue to the memory of the men of '98. Father Connick died on April 17th, 1889.

Rev. James Ryan, C.C. of Boolavogue since 1878, was P.P. from April, 1889, till his death on May 4th, 1908.

Rev. James Long, C.C. of Boolavogue since 1890, was appointed P.P. on June 1st, 1908, and is the present pastor. He has effected many improvements, and has recently (November, 1914) built new schools.

#### ANTIQUITIES.

Clone was one of the oldest foundations in the diocese of Ferns, and is rightly ascribed to St. Aedan. A good portion of the ruinous church still survives, and the western doorway is particularly fine, with its extraordinary carvings on five projecting stones. One of the grotesque heads on the north side

of the doorway was brought to St. Mogue's Well at Ferns, and still survives there. Du Noyer was of opinion that this church dates from the first half of the 13th century, but it is probably somewhat earlier. Vandalism has succeeded in doing considerable damage to the remains of the church, as part of it was actually pulled down in recent times in order to procure stones to build a wall around it! There is an ancient sundial in the ruins, which is also of the early 13th century.

The church of Tcom (Toommemaghtery) has disappeared, but the spot whereon it was built is known as "graveyard field." Not far off, in the townland of Ballydawmore, is a holy well now closed up.

Remains of churches may be traced at Killabeg, Kildenis, Ballyorley, Kilpierce, Kilconnib, and Kilccilshy. Holy wells are still pointed out at Tubberclumain and at Carrigeen (Mount George)—both in the parish of Kilcormack. Kildenis old church is at Tinnacross, near which the devoted pastors lived in the Penal days.

It is to the credit of the late Canon Ffrench (Protestant Rector of Clonegal for over forty years) that he raised a fund to save Clone church from further vandalism.

Clolourish (in Monageer) derives its name from a famous "speaking stone" (*Cloch-labhrais*), a boulder which, according to tradition, was entire till someone made a false oath standing on it, whereupon it split in two.

Knockavoca (*Cnoc an bhogha*) is the place where, according to Keating, the MacMurrough, was inaugurated as King of Leinster by O'Nolan. Rev. Dr. Hogan, S.J., in his *Onomasticon*, inclines to the view that the place is probably Knockavota, near Gorey, but, inasmuch as the inaugural place is said to be "near Ferns," and, as Knockavocka, in the parish of Monageer, both from an etymological and a topographical standpoint, answers exactly to the description, there is scarcely any room for doubt on the point. Knockavota, near Gorey, is fully nine miles from Ferns, whereas Knockavoca is only three miles.

Tomsallagh, in Monageer, was formerly known as *Teampul Saileach*, and hence it is a safe inference that it is the site of an old church.

## Parish of Newtownbarry.

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THE present parish of Newtownbarry represents the older parish of Kilmeashall, with portion of Templeshanbo, and a small portion of Kilrush and of St. Mary's (Enniscorthy). As a village Newtownbarry came into prominence only in the second quarter of the 18th century, and it was known as Bunclody as late as 1770. The Protestant parish was formed by Act of Council, in 1776. Kilmeashall is about a mile from the village, but though the old church has disappeared, the cemetery and holy well still survive—silent witnesses of the old church of St. Mary Magdalene. O'Donovan rightly quoted the “pattern day” as July 22nd, but he could not discover the name of the patronal saint, yet, it is well known that the church was dedicated to St. Mary Magdalene, whose feast is on that day. The old Celtic patron was St. Colman, son of Cathbhadh, whose feast is on September 22nd, but in the 14th century the new proprietors re-dedicated the church to St. Mary Magdalene—whence the modern name of “St. Mary's.”

Bunclody continued as a chapelry of Templeshanbo till the second half of the 18th century. Rev. Maurice O'Corrin laboured in the district from 1559 to 1589, and was chaplain to MacMurrough Kavanagh of Clonmullen Castle. The Maxwell family acquired the village in 1719, by the marriage of John Maxwell, Lord Farnham, to Judith Barry, and held it till 1854.

In 1750 there was a thatched chapel at Ballyphilip, but in 1780 the parish was centred at Kilmeashall. Bishop Caulfield, in 1801, returned the parish of Kilmeashall as worth £65 a year, with two curates. Finally, in 1825, Newtownbarry became the parochial centre, but, owing to the bigotry of the Maxwell family, the parish church had to be built outside the village in the parish of Kilrush. However, the parochial house was in Marshalstown, and so continued till 1870.

## PARISH PRIESTS.

Very Rev. Patrick (Canon) Colfer appears as P.P. of "Kilmashil" in 1768. He had a pastorate of over twenty-five years, and died on January 6th, 1794.

Very Rev. John (Canon) Doyle laboured from 1794 to 1825. The church of Marshalstown was burned by the Orangemen on June 9th, 1799, but was rebuilt in 1801. In 1812 there was a thatched chapel at Castledockrill. Rev. J. Stafford was C.C. from 1794 to 1812, and was succeeded by Rev. James Browne (1812-1814)—subsequently Bishop of Kilmore—after whom came Rev. Edward Cullen, who had been for fifteen years in Oporto College. Canon Doyle died, as Bishop Keating writes, "plenus dierum et operum," on May 5th, 1825.

Rev. Edward Cullen, who had been driven from Oporto in 1809, and was C.C. of the parish since 1814, was promoted to the pastorate of "Marshalstown" in May, 1825. He built the present church of Newtownbarry in 1825-6. On November 26th, 1826, he presided at a great meeting held "in the new and splendid chapel of Newtownbarry," to petition Parliament for the repeal of the Penal Laws. Father Cullen was the last of the old pastors who wore the disguised attire of a country squire, "neckcloth, surtout, riding breeches, and boots and spurs." During his pastorate occurred the infamous tithe-massacre at Newtownbarry, on January 18th, 1831, when thirteen people were murdered and twenty wounded. Father Cullen died on May 7th, 1834.

Rev. James Walsh, C.C. of Newtownbarry since 1823, was appointed P.P. of "Marshalstown" on May 9th, 1834. As C.C. he built a church at Kilmeashall in 1831. For the greater convenience of the parishioners, a new church was built at Castledockrill, in 1842. Father Walsh was transferred to New Ross in 1849 (see New Ross).

Rev. Francis Wafer, C.C. of Newtownbarry since 1836, was appointed P.P. on September 14th, 1849, and resided at Marshalstown. Rev. James Parle, C.C. from 1857 to 1860, gave over his house at Newtownbarry to the Nuns of the Faithful Companions and went to Australia to collect funds for a suitable convent.\* Father Wafer died on July 20th, 1866.

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\*Father Parle died at Melbourne on March 29th, 1870.

Rev. John Doyle, C.C., of Ferns since 1854, was promoted to the pastorate of "Marshalstown" on January 1st, 1867, but resigned the parish in September, 1870, and accepted the position of C.C. of Ferns, where he died, on June 9th, 1888.\*

Very Rev. Thomas Busher was appointed P.P. of Newtownbarry in September, 1870, and was subsequently made Dean and V.G. of Ferns. Newtownbarry was formally recognised as the parochial church, and a very fine residence was acquired for a parochial house. Rev. Andrew O'Farrell, C.C., of Marshalstown from January, 1861, to 1876, built a new church at Marshalstown in 1873—the site being about fifty yards from the old church. Dean Busher's labours for about thirty-seven years cannot be over estimated. He died on March 6th, 1907.

Venerable William (Archdeacon) Whitty was transferred from Lady's Island in April, 1907, and laboured for seven years. In 1912 Rev. R. E. Fitzhenry, C.C., considerably improved and beautified the church of Marshalstown. Archdeacon Whitty died, deeply lamented, on July 21st, 1914.

Rev. Aidan Forristal, C.C. of Blackwater since June, 1899, was appointed P.P. on August 15th, 1914, and is the present pastor. There are three curacies in the parish (Kilmeashall, Castledockrill, and Marshalstown), and six well equipped schools.

## RELIGIOUS HOUSE.

### CONVENT OF THE FAITHFUL COMPANIONS OF JESUS.

On August 5th, 1861, St. Mary's Convent, F.C.J., was founded in Newtownbarry, a temporary home having been generously given by the curate, Father James Parle. From the start the Nuns took charge of the National school, but they also had a day school and a boarding school. Under the patronage of Bishop Furlong, and with the aid of Dean Busher, P.P. of Newtownbarry (1870-1907), St. Mary's attained a high position in the educational world. Mother Victoire Henihan was appointed Superioress in 1883, and still governs the convent with wisdom,

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\*Father Doyle preferred to be C.C. of Ferns than P.P. of Newtownbarry, so great was his regard for Father Bernard Mayler, P.P. of Ferns (1850-1880).

kindness, and tact. During her regime the old National school has been replaced by a fine modern building, a new convent chapel was erected in 1884 ; a new wing was added to the convent in 1888, and a further extension was supplied in 1891. Splendid Technical schools were added in 1905, and these were admirably equipped—having laboratory, art room, domestic science room, etc. In 1910 another new wing was built providing the boarders with lesson rooms, music rooms, additional dormitories, and recreation halls ; and the whole of the buildings have been lighted by electric light. At present (1915) there are ninety-five boarders, while the National school has one hundred and thirty on the rolls. The community consists of forty Nuns, with Very Rev. Aidan Forristal, P.P., as chaplain.

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## Parish of Oylegate.

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THE parish of Oylegate (*Aill-gate*—the rock of the goats\*, formerly known as Mullinagore, the mill of the goats) represents the old parishes of Edermine and Ballynaslaney, with part of Ballyhuskard. Edermine—formerly called *Edar-druim*, or Ederminemore, was a valuable Prebend, and the church was dedicated to St. Cuaran (not St. Kieran, as O'Donovan writes) or St. Mo-Cuaroc, whose feast is on February 9th. In the 13th century the church was appropriated to the Arroasion Nuns of Timolin, Co. Kildare, and so continued till 1540. The Prebend included “the church of Rathaspeck and the chapel of Kildavin”; and Rev. Richard Sinnott was the last Prebendary under the old regime in 1569. Not a trace of the old church exists, but the cemetery—which is still used—indicates the site. St. Cuaran’s Well continues to be visited by pilgrims.

Ballynaslaney church was dedicated to St. David, a clear indication of the Welsh colonists in the district.

In 1740 the parish was known as “Templeshannon and Edermine,” but in 1801 it was officially known as “Glanbryan and Edermine.” At length, in 1832, the name of “Oilgate” was given to the parish—the spelling of which by some strange vagary has, in recent years, been changed to Oylegate.

In 1801 Bishop Caulfield returned the parish of Glanbryan as valued at £30 a year, with no curate. The present Registers begin with the year 1803.

### PARISH PRIESTS.

Rev. Nicholas Doyle was Pastor of the vast district extending from the bridge of Enniscorthy to Wexford from 1686 to 1712. In 1704 he registered himself as Parish Priest of Ballyhuskard,

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\* *Aill-gate* is a Celtic-Scandinavian place-name.

Templeshannon, Edermine, Ballynaslaney, Kilmallock, Kilpatrick, Ardtramont, and Tykillen, residing at Ballyroe.

Rev. Patrick Synnott was P.P. of "Templeshannon and Edermine" from 1746 to 1760. He is referred to by Bishop Sweetman in a document of 1750, and again in his Visitation Book of 1753, in which all matters in the parish are described as "very decent and orderly."

Rev. John Wickham was P.P. from 1760 to 1777. On St. Patrick's Day, 1777, he was fatally wounded by an Orange mob, and died a fortnight later, at his lodgings in Templeshannon. His will was proved in 1777.

Rev. Laurence Esmond was P.P. from 1777 to 1785. He lived in Ballinkeele.

Rev. Francis Lacy was P.P. from 1785 to 1801. At the commencement of his pastorate he built a thatched chapel at Glanbryan. This chapel was burned by the Orangemen, on March 13th, 1800. The chapel of Drumgoole met with a similar fate on June 21st, 1798.

Very Rev. John (Canon) Sutton, C.C. of Enniscorthy, was appointed P.P. in the Spring of 1801, and laboured zealously for thirty-one years. He was given a curate on February 1st, 1822, in the person of Rev. Nicholas Hinton, whose successor, Rev. John Kavanagh, died at Glanbryan on November 21st, 1827.\* Canon Sutton (who built a house at Tincoo) passed peacefully away at the house of Richard Sutton of Ryane, his brother-in-law, on July 7th, 1832.

Very Rev. Clement (Canon) Pettit—a native of Hilltown—who had been C.C. of Tomacork for nineteen years, was appointed P.P. of "Oylegate and Glanbrien" on August 6th, 1832, and was made Canon Penitentiary on April 4th, 1833. He built the present National school, and improved the old church then getting ruinous. His death occurred on July 5th, 1848.

Rev. Thomas Busher, C.C. of Lady's Island since December, 1826, was appointed P.P. on August 14th, 1848, and laboured for over sixteen years. His curate, Rev. Thomas Sheridan, lived at Glanbryan. In 1862, Father Busher replaced the old church of

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\*There was a beautiful Elegy on the death of Father Kavanagh written by a friend, and printed for private circulation. His grandnephews are Revs. D. Kavanagh, O. Kavanagh, and P. Kavanagh, priests of the diocese of Ferns.

Oylegate by the present substantial structure, and built a commodious presbytery. He died on January 27th, 1865, aged 72.

Rev. Thomas Sheridan, C.C. of Glanbryan since 1860, was promoted to the pastorate on February 28th, 1865, and died on December 7th, 1870, in his 56th year.

Very Rev. Michael (Canon) Cosgrave, C.C. of Glanbryan since 1865, laboured as pastor from December, 1870, till his death on January 7th, 1892.

Very Rev. Thomas (Canon) Hore, C.C. of Gorey since November, 1876, was P.P. of Oylegate from 1892 till his death, February 25th, 1899.

Rev. James Walsh, C.C. of Taghmon since October, 1877, laboured as Pastor from March, 1899, till his death, September 11th, 1908.

Rev. James Murphy, C.C. of Crossabeg from 1889, was appointed P.P. on September 26th, 1908, and is the present pastor.

## ANTIQUITIES.

Cooraun Well (the well of St. Cuaran or Mo-Cuaroc) was in high esteem for centuries, and a "pattern" was wont to be held on the feast of the saint (9th February). It is situated about a quarter of a mile north of Edermine cemetery, in the townland of Garrynisk, and is still occasionally visited. There is also a holy well at Tincooan, between Edermine and Oylegate, which is said to be dedicated to St. Cuan, the patron saint of Ballybrennan, near Bree, but the etymology is simply *Tigh an chuain*, the house of the winding stream.

Not a trace remains of the ancient church of St. David, at Ballynaslaney, but its site can be traced in the old cemetery. Not far off is St. David's Well, at which a "pattern" was formerly held on the 1st of March. In 1910 a neat wall was built around the well, and the old pilgrimage was revived. Quite a number of cures were recorded in the years 1911-1913, but the pilgrimage has again fallen into desuetude.

At. Rahaile may still be traced the site of a castle built by the Stafford family.

## RELIGIOUS HOUSE.

In November, 1914, a colony of Benedictine monks of the reform of Beuron, many of them driven from their Abbeys in Belgium owing to the great world-war, acquired Edermine House, the seat of the Power family. Abbot Marmion of Maredsous obtained the consent of the Bishop of Ferns to found a Benedictine Priory on the same plan as the houses at Erdington and at Caldey Island. Accordingly, on Christmas Day, 1914, Dom Columba Marmion, O.S.B., solemnly blessed and opened the Priory, and he appointed Dom Aubert Merten as Prior. The present community numbers about thirty.

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## Parish of Oulart.

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OULART (*Abhal ghort*--an orchard) represents the old parishes of Meelnagh, Kilbride, and Kilnamanagh, with the greater portions of Kilcormack, Castle Ellis, and Ballyhuskard. The name Meelnagh means "abounding in small round hills" (*maolanach*), and the parish was a perpetual vicarage, dedicated to St. Cronan, Bishop of Ferns, whose feast is June 22nd. The church was impropriated to the Preceptory of Kilclogan. Kilnamanagh (Church of the Monks), was an old Celtic monastery, which was secularised in the 13th century, dedicated to St. Moling. Kilcormack was dedicated to St. Cormac Ua Liathain, whose feast is on June 21st. Castle Ellis (impropriated to Kilclogan) was dedicated to St. John the Baptist, and the story of its desecration by Bishop Allen has been told in the INTRODUCTION. Kilbride (now represented by the Ballagh, a townland in the parish of Ballyhuskard) was dedicated to St. Brigid, and belonged to the Canons of St. John's, Enniscorthy. Ballyhuskard was originally dedicated to St. Brigid, but was re-dedicated to St. Peter.

In the 17th century the parish was known as "Meelnagh and Kilnamanagh," but in 1760 the name was changed to "Kilbride and Oulart." In 1801 Bishop Caulfield returned the parish as worth £40 a year, with no curate. The present Registers were commenced in 1823. The curacy is at Ballaghkeene.

### PARISH PRIESTS.

Rev. Turlogh Connellan (ordained by Ven. Oliver Plunket, at Dundalk, in 1671) was P.P. of Meelnagh and Kilnamanagh from 1680 to 1710. He registered himself in 1704, at which date he was residing at Tinnock, in the parish of Kilcormack.

Rev. Bryan Kehoe was P.P. from 1711 till his death in 1729. He was possessed of some means, and made a will, which was duly proved in 1729. In this will he describes himself as P.P. of "Milenaugh and Kilmelmanagh."

Rev. Edmond Dempsey was P.P. from 1729 to 1760. Abel Ram, in his Report to the Government, dated March 10th, 1743-4, mentions Edmond Dempsey as "Popish Priest residing at Knocknaskeagh." In 1753 Bishop Sweetman, in his Visitation Book, has an entry of holding a Confirmation in the parish on May 28th. At that date a chapel had been built at Oulart by a member of the Synnott family.

Rev. Nicholas Synnott was P.P. from 1760 till 1823—a record pastorate of sixty-three years. He lived in Kilbride. As is well known, the church of Oulart was burned on November 28th, 1798, but was rebuilt in 1801. The chapel at the Ballagh was built in 1803. On November 16th, 1789, Rev. Michael Redmond was appointed C.C., but was promoted to the pastorate of Castlebridge in 1795. Father Synnott passed through all the horrors of '98, and died on January 26th, 1823, almost a centenarian. He was interred in Ballyhuskard, and the following epitaph (now almost undecipherable) appears on his monument:—"Here lieth the body of the Rev. Nicholas Synnott, of Kilbride, P.P. of Oulart and Ballaghkeene, who died January 26th, 1823, aged 98. R.I.P."

Rev. James Hore, C.C. of Kilmore since 1810, was appointed P.P. of "Kilbride and Oulart" on February 25th, 1823. His curate, Rev. Nicholas Herron, was changed to Ferns in 1826, and was replaced successively by Rev. Owen Dempsey (1826-1827) and Rev. William Roche (1827-1839). Father Hore was a native of Ballybrennan, and, after a pastorate of over nine years, he died on September 18th, 1832, aged 71, and was interred at Ballybrennan.

Rev. Michael Mitten, Adm. of Camolin from 1828 to 1832, was appointed P.P. on October 23rd, 1832. He built the present presbytery of Oulart in 1834. After eight years' zealous labour he was transferred to Sutton's Parish, in October, 1840.

Rev. Timothy O'Farrell, C.C. of Boolavogue, and subsequently of Bree, was made P.P. of Oulart in October, 1840. In 1862 his health became precarious, and Rev. John D. Hore, C.C., acted as Adm. from January, 1863, to January, 1864. Father O'Farrell died on April 15th, 1868.

Rev. Patrick Kenny, C.C. of Oulart from 1853 to 1860, and Adm. from 1864 to 1868, was appointed P.P. on April 17th, 1868, and laboured unremittingly till his death on August 25th, 1911, aged 88. He has left an imperishable memorial in the present beautiful parish church, which was built between the years 1907-9.

Rev. John Maher, C.C. of Ballygarret (1893-1898) and C.C. of Litter since 1898, was appointed P.P. on August 15th, 1911, and is the present pastor.

#### ANTIQUITIES.

Meelnagh church has disappeared, but not far off is a holy well, Tobernaclura (in the townland of Killygowan), formerly visited by pilgrims on June 22nd, the feast of St. Cronan. In the old cemetery is an ancient circular font, rough hewn out of a block of granite. St. Cronan was also known as St. Mochua Luachra.

The old church of Kilnamanagh was dismantled in 1735, but the cemetery marks the site. Adjoining it is a holy well dedicated to St. Moling.

Kilcormack old church was in the townland of Glebe, but it has long since disappeared. Near the site is a holy well at which there was formerly an annual "pattern" on June 21st, the feast of St. Cormac.

Castle Ellis cemetery contains many tombs of interest, including that of Father Michael Murphy (C.C. of Ballycanew), who was killed at the Battle of Arklow, on June 9th, 1798.

The church of Kilbride has been non-existent for two centuries, and the church of Ballyhuskard—not far from the Mye cross roads—has also disappeared. The site of the latter can still be plainly traced, and in the secluded cemetery (containing some interesting monuments) is a fragment of a holy water font. The church was dedicated to St. Peter, and St. Peter's Well adjoins the cemetery.

At Ballingowan is a fine moat. At Clondaw was a castle built by the O'Morchoes (Murphys), who had estates at Oulart, Oulartleigh, and Toberlomina. In 1607 James Synnott held the castle of Oulart.

Oulart Hill was the scene of the first success of the men of '98, under Father John Murphy.

## Parish of Rathnure.

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As has been stated in connection with the parish of CLOUGHBAWN, the parish of Rathnure is of quite modern foundation, and dates only from January 1st, 1853, when Rev. Myles Doran was appointed first Pastor. Killegny was divided into Cloughbawn and Rathnure, the latter parish including Killann and Templeudigan. The old parish of Killann was an impropriate rectory of Duiske (Graignamanagh) Abbey, while Templeudigan belonged to Glascarrig Priory. In addition, the monks of Duiske served the villages of Garrane and Monksgrange. Templeudigan (*Teamþul Lugadain*) was dedicated St. Lugidan, the nephew of St. Patrick, but it has completely disappeared.

Although Ballywilliam is in the parish of Rathnure, the railway station is in the parish of St. Mullins. It is also well to note that the townlands of Ballyleigh, Polmonty, Ballinacoola, Ballinaberna, Cummer (Upper), and Garrane—although in the County of Wexford—are in the diocese of Kildare and Leighlin. The river Bors divides Blackstairs Mountain from the White Mountains.

### PARISH PRIESTS.

Rev. Peter Molloy was P.P. of Killann from 1697 to 1715. He resided at Garrane.

Rev. Martin Redmond was P.P. from 1745 to 1770, whose successors were:—Rev. Henry O'Keeffe (1770-1780), Rev. Michael Ennis (1790-1793), Rev. Thomas Rogers (1793-1815), and Canon Furlong (1816-1852). (See CLOUGHBAWN).

Rev. Myles Doran, C.C. of Castlebridge, was appointed first P.P. of Rathnure on January 17th, 1853, and in the following October he obtained a curate, Rev. Walter Sinnott. He rebuilt

the church of Rathnure (near the village of Killann) in 1860. Rev. David Kent, C.C., was removed to Barntown in 1877, and was replaced by Rev. Patrick Sheil (the present P.P. of Bree). In February, 1878, Father Doran was transferred to Castlebridge.

Very Rev. John (Canon) Walsh, C.C. of Oylegate from 1871 to 1878, was appointed P.P. in February, 1878, and laboured for 17 years. He died on February 12th, 1895.

Rev. Andrew Cavanagh, C.C. of Cushinstown since 1885, was P.P. from March, 1895, to March, 1897, when he was transferred to Suttons Parish.

Rev. Peter Doyle, C.C. of Adamstown since 1885, was appointed P.P. on May 8th, 1897, and is the present pastor. Owing to infirm health he was given an additional curate in June, 1915.

#### ANTIQUITIES.

Killann church has long since disappeared, but the holy well of St. Ann still survives. Killann was also known as Farrenamanagh or Monksland, as it belonged to the monks of Graignamanagh. Monksgrange perpetuates the name of the monastic property.

Templeudigan church has also disappeared, yet the existing cemetery is a silent witness of St. Lugidan's old temple. Not far off is St. Patrick's Well, formerly in great repute, at which a "pattern" was wont to be held on each recurring feast of the National Apostle (March 17th) until about the year 1820.

In Ballywilliam there is a *Killeen* in the middle of a fort. At some distance off was a castle of the Kavanaghs, but it has been razed to the very foundations.



## Deanery of Gorey.

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### PARISHES OF :—

- |                  |               |
|------------------|---------------|
| 1. Gorey.        | 5. Craanford. |
| 2. Annacurra.    | 6. Kilanerin. |
| 3. Ballyoughter. | 7. Litter.    |
| 4. Ballygarret.  | 8. Tomacork.  |



## Parish of Gorey.

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THE present parish of Gorey represents the old parish of Kilmakilloge, with part of Kilnahue and Kiltunnel. The name Gorey is non-ecclesiastical, and, according to Joyce, means "a place of goats," but the old parish church was known as Kilmakilloge or Kilmochilloge. O'Donovan did not recognise that the founder of the church of Gorey was St. Sillan or Silog, whose feast is July 13th. The church was in reality *Cill mo Sillog*, pronounced Kilmoeeloge, the name Sillan being transformed into Mo-Sill-og, just as St. Aedan got changed to Mo-Aedh-og. O'Donovan, however, rightly assumed that the old Celtic church of Kilmochilloge is the ruinous temple known as Clonattin, about a mile distant from the present town of Gorey. Some writers have sought to derive Clonattin from Cluain-Aedan, "the retreat of St. Aedan," but the true etymology is "the meadow of the furze." There is another townland of Clonattin near Newtownbarry.

In the 13th century the church of St. Sillan at Clonattin was re-dedicated to St. Michael. It was a chapelry attached to the Deanery of Ferns, and as such continued till 1560. The last chaplain of St. Sillan's, Gorey, under the old regime, was Rev. Patrick MacMurrough, who received a political pardon on October 25th, 1552.

Thomas Ram, Protestant Bishop of Ferns and Leighlin, got a Charter for the town of Gorey in 1619, and had the name of the place changed to "Newborough." In 1620 he transferred the episcopal palace from Ferns to Gorey, and called the new residence "Ramsfort." The church was re-dedicated by the name of "Christ Church, Newborough." However, in 1672, Bishop Boyle, having obtained a liberal augmentation of the See lands—about 3,000 acres (Irish) for £300 a year, the quit

rent being reduced to £44 9s. 6d. annually—started the “restoration” of the Cathedral at Ferns, leaving Ramsfort to the Ram family.

So great was the bigotry of the Ram family that no priest dare live in the town of Gorey from 1620 to 1820, nor would they permit a Catholic church to be built in the town. In 1801 Bishop Caulfield returned the parish of Gorey as worth £161 a year, with two curates.

Up to the year 1845 the Parish Priest lived at Kilanerin, and baptisms and marriages were registered there. The Conferences for the Deanery of Gorey were also held at the parochial house in Kilanerin. The present Register begins with the year 1845.

#### PARISH PRIESTS.

Rev. Daniel Kavanagh was Pastor of the district from 1676 to 1716. He registered himself in 1704 as P.P. of Kilnahue, Kilmakilloge, Kiltennell, Ballycanew, Tomb and Rosminogue. The “Mass House” was at Glandoran, in the parish of Kilnahue. In 1715 a spy reports having gone thither, in the hope of securing persons who, it is alleged, were being enlisted for the Pretender.

Rev. Matthew Casey was Parish Priest of Gorey and Kilanerin from 1717 to 1763. In a Report, dated March 10th, 1743, Abel Ram, Sovereign of Gorey, gives an account of Father Casey, and mentions that he lived at his brother’s house at Tinnock, in the parish of Kilcavan (Kilanerin). Father Casey is also mentioned in Bishop Sweetman’s Visitation of 1753 as having “all things decent and well.” A Father Carr is given as C.C. of Kilanerin in 1743, residing at Coolgreany.

Rev. John Shalloe, a native of Adamstown, was P.P. from 1763 to 1784. His remains were interred in the cemetery of Old Ross.

Rev. John Sinnott laboured as Pastor of Gorey and Kilanerin from 1784 to 1814. He had a chapel at Ballyfad. During the Insurrection of ’98 his thatched chapel at Kilanerin was burned by Hunter Gowan, and, though hurriedly rebuilt soon afterwards, was again put to the flames by the Yeomanry on June 29th, 1799. Father Sinnott’s life was in such peril that he fled to the house

of his relatives in Blackwater, leaving his curate, Rev. Patrick Stafford, in charge of the district, Father Sinnott died in 1814.

Very Rev. Patrick (Canon) Sinnott, a native of Tanner Hill, parish of Piercestown, was appointed P.P. in 1814, and laboured for 31 years. One of his curates, Rev. Walter Furlong, was sent to Ballindaggin in 1824, and was replaced by Rev. James Kennedy. Rev. Peter Corish (C.C. since 1822) was promoted to the pastorate of Bannow in 1830. In 1833 Father Sinnott was made Canon and Vicar General of Ferns, and in 1837 he determined to build a suitable church. However, it was only by a ruse that, through the help of Sir Thomas Esmonde, he was enabled to acquire the present site; and the services of the eminent Pugin were secured as architect. The Esmonde arms, carved in a stone block over the doorway, with the date 1839, evidence the year in which the beautiful church, with its massive tower, was commenced, and it was completed in 1842. Canon Sinnott contributed £1,000 towards its erection, and Sir Thomas Esmonde was a most generous benefactor, also supplying the exquisite marble altars and the magnificently carved oak pulpit. Canon Sinnott died at Kilanerin parochial house, in April, 1845. Of him, Bishop Keating writes:—“Fuit bonus pastor, cuius memoria est in benedictione.” (He was a good pastor, whose memory is held in benediction).

Rev. Denis Hore, C.C. of Killegny since January 1824, was appointed P.P. of Gorey, under the new arrangement, in August, 1845, and Kilanerin was made a separate parish. His pastorate was brief, and he died in 1847, and was buried with the Hore family in Ballybrennan. His curates were Rev. William Murphy and Rev. Edmund Doyle.

Very Rev. James (Canon) Lacy, C.C. of Wexford from 1833 to 1847, was appointed P.P. on June 17th, 1847, and ruled for 37 years. He built a fine parochial house, and good schools. During his pastorate, in 1854, the Protestant curate, Rev. Francis J. Kirk, became a Catholic, and, a year later, in 1855, the whole of the Ram family entered the fold of the true Church, an event due, under Providence, to the ceaseless prayers of Mother Mary Benedicta Somers, Superioreess of the Loretto Abbey, Gorey. Father Kirk was ordained a priest at Rome on June 27th, 1858,

and he preached in Gorey, on August 15th, attracting an enormous congregation. In 1860, Sir Thomas Esmonde erected a fine Celtic cross in the cemetery. Canon Lacy died on July 12th, 1884.

Very Rev. John L. (Canon) Furlong, Archdeacon of Ferns, was P.P. from September, 1885 (when he was transferred from Ballygarret), till his death on January 20th, 1907. He effected many improvements in the parish.

Very Rev. Walter (Canon) Rossiter—transferred from Annacurra on February 10th, 1907—is the present Pastor. A new church is being built at Tara Hill, which will serve as a chapel of ease to Gorey.

### ANTIQUITIES.

The sole reminder of the ancient church of Gorey is the ruin in the cemetery at Clonattin. The church would appear to have been thirty feet long by twenty feet in width. Parts of the north and south walls (about four feet thick) and a fragment of the western end still survive. Sufficient remains of the sculptured doorway to prove it to have been in the beautiful Hiberno-Romanesque style. There are small windows in the north and south walls, but these are now covered with ivy.

No trace remains of the old church of Kilbride (Courtown or Ballynacourt) but an old Celtic granite cross, inside the demesne wall of Lord Courtown, would seem to mark the site.\* This cross is seven feet and a half high, and about three feet and a half across the arms. In 1386 John Neville was presented to the church of Courtown.

Ballynastragh (the seat of Sir Thomas H. Grattan Esmonde, Bart., M.P.) is not far from the ruined castle of Limbrick, some of the stones of which are incorporated in the present mansion.

Tara Hill was formerly known as Fordrum, and was portion of the property of Dubhthach, arch-poet of Ireland. On the side of Tara Hill is a small oratory church known as Kildermot.

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\*In 1712 James Stopford lived at "Kilbride near Gorey." In 1758 he was created Baron of Courtown, and, in 1762 was advanced to the dignities of Viscount Stopford and Earl of Courtown.

## RELIGIOUS HOUSES.

### I.—OUR LADY OF LORETTO.

In June, 1843, at the request of Canon Sinnott, the saintly Mother Teresa Bell sent a small community from Rathfarnham, to found an Abbey at Gorey, under the superintendence of M. Benedicta Somers, and, in a few years, schools were opened for the poor and middle classes, as well as a boarding school. Through the ministrations of the first Superior, many notable conversions were effected, especially the Ram family and Rev. Francis Kirk. Mother Somers died on September 28th, 1855.

Mother Aloysia Sweetman governed the Abbey from 1855 to 1867, and, in 1866, a foundation was sent to Wexford which has since borne good fruit.

Mother Gonzaga Barry, during her short time of office (1867-1870) effected many improvements, and she is best known as the Foundress of the Institute of the B.V.M. in Australia.

Mother Josephine Lett's rule (1870-1880) is memorable for a second foundation from Gorey, namely, at Enniscorthy.

Under succeeding Superioresses the convent in Gorey has kept well abreast of the times, and recently there has been erected a splendidly equipped National school as a memorial of the late Archdeacon Furlong.

The present Superior is Mother E. O'Hare, under whom a special class has been opened, under the Department, for courses in cookery, domestic science, and practical training.

### II.—CHRISTIAN BROTHERS' SCHOOLS.

The Christian Brothers were introduced into Gorey by Canon James Lacy, in 1851, and have excellent schools—both primary and secondary. Special attention is given to Irish and Irish history. Brother Baptist Woods (1870-1873) and Brother MacNally (1873-1880) did good work. In 1894 a new residence for the Brothers was erected. The present Superior is Brother L. B. Murphy ; and the number of pupils is close on 200.

## Parish of Annacurra.

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THE united parishes of Annacurra and Kilaveney represent the ancient parishes of Kilcommon, Kilpipe, with portions of Crosspatrick and Preban. St. Patrick's presence in this district is amply testified by the place-names Skeaghpatrick, Crosspatrick, Patrick's Well, and Patrick's Bush. The National Apostle journeyed from Rathvilly to Tinahely, Crosspatrick, and thence to Kilcavan (Limbrick) and Donaghmore, having placed St. Isserinus as Bishop of Aghade.

Kilcommon (St. Coman's Church) was a valuable prebend in the diocese of Ferns till the close of the 16th century. Rev. Nicholas O'Cullen, *circa* 1575, was the last Catholic pastor under the old regime. He was reported to the Government by Bishop Ram in 1612. The district includes the famous wood of Shillelagh, and extends to the village of Aughrim, including the post office. Kilpipe was dedicated to St. Lian, who was also patron of Killiane.

In 1801 Bishop Caulfield returned the parish of Kilaveney as worth £50 a year, without a curate.

### PARISH PRIESTS.

Rev. Murtagh Brennan was P.P. of the district from 1687 to 1712. He registered himself, in 1704, as Parish Priest of Kilcommon, Kilpipe, Crosspatrick, Preban, and Carnew, residing at Rosbane. He died at Rosbane in 1712, and probate of his will was taken out in the same year.

Rev. James Brennan was P.P. from 1780 to 1801. On December 26th, 1789, Rev. Thomas Clinch was sent as C.C. of Kilaveney, but was almost immediately made C.C. of the Hook. Father Brennan built a thatched chapel at Annacurra, which was burned by the Orange faction in September, 1798. Kilaveney

church was also burned by the Yeomanry on November 11th of same year. Father Brennan died in 1801, and was buried in the old cemetery of Kilaveney.

Rev. Charles O'Brien laboured as P.P. from 1801 to 1841. During his pastorate a church was erected at Crossbridge, dedicated to SS. Peter and Paul, in 1825, by Rev. Peter Doyle, C.C. In 1826 Earl Fitzwilliam gave £300 and 15 acres of land on which to build a curate's residence. In 1839 Father Doyle was sent as C.C. of Killegny, and was succeeded by Rev. Nicholas Pierce, of Coolfancy. Father O'Brien died on April 19th, 1841.

Rev. Thomas Hore, Adm. of Camolin from 1828 to 1841, was appointed Pastor on May 18th, 1841. He erected the present parochial church—dedicated to St. Kevin—of Kilaveney in 1843, and it was consecrated by Bishop Keating on April 20th, 1844. In November, 1850, owing to the aftermath of the famine, he resigned his charge and took the greater part of his parishioners to New Orleans. Having seen them safely settled, he returned to Ireland in 1851, and having acted for a time as curate of Caim, was made P.P. of Cloughbawn.

Rev. Walter Synnott, C.C. of Monamoling (Litter) since 1834 was appointed P.P. on November 4th, 1850, and had a pastorate of 25 years. During his pastorate, Rev. Martin Fortune, C.C., rebuilt the church of Annacurra, dedicated to St. Brigid, in 1867. Father Synnott died on April 30th, 1875.

Rev. Martin Fortune, C.C. of the parish since 1857, was appointed P.P. in May, 1875, and laboured zealously till his death on July 30th, 1901.

Rev. Walter Rossiter, C.C. of New Ross since 1888, was appointed Pastor on August 10th, 1901, but was transferred to the more important parish of Gorey on February 20th, 1907.

Rev. John Dunne, Adm. of Enniscorthy from 1900 to 1907, was appointed P.P. on March 1st, 1907. He has worked earnestly in the parish for over eight years, and has recently got a curate's residence built in Tinahely.

#### ANTIQUITIES.

Reference has already been made to St. Patrick's visit to this district. St. Patrick's Well is in the townland of Kilaveney, under Croghan Hill.

Kilpipe church and cemetery can be seen on the east of the valley stretching from Shillelagh to Woodenbridge. Though dismantled, the church is in a fair state of preservation.

The old Catholic church of Kilaveney was cruciform, and ran east and west. It has become ruinous since 1843, when the present church was built.

At Logan, or Loggan, in Crosspatrick, there is a high moat near which are several groups of cists, in some of which cinerary urns were found.

Preban (pronounced Prebawn) church is now utterly ruinous, but the cemetery is still occasionally used for burials. The name had reference to the Prebend of Crosspatrick.

Kilcommon church has completely disappeared, but on its site was built the present Protestant church, in 1820. The cemetery adjoins the church. A memorial of the old Catholic church at Kilcommon is the holy water font, which now lies upturned near the entrance to the present structure.

There is an old cemetery at Kyle, still occasionally used for burials.

In the ancient cemetery of Kilcashel, not far from Wicklow Gap, is a fine monument erected by Canon Kirwan, P.P. of New Ross, to the memory of his relatives. The inscription reads as follows :—

"Erected by the Very Rev. John Kirwan, P.P., V.F., New Ross, to the memory of his father, Dermot Kirwan, of Kilpipe, who died 24th January, 1824; his mother, Sarah, daughter of John Foley, Nickeen, Killenure, Co. Wicklow; his grandfather, Timothy Kirwan, of Kilpipe, who died in 1803; his great grandfather, Denis Kirwan, of Kilpipe, who died in 1767; his uncle, Daniel Kirwan, killed at the battle of Vinegar Hill; his uncle, Laurence Kirwan, shot as a rebel in Carnew, in '98; his uncle, Denis Kirwan, transported as a rebel, and afterwards killed in the service of France; his brothers, Timothy, died 1866; Daniel, who died at New York, 1884; Laurence, Parish Priest of Piercestown and Dean of Ferns, died 1880. R.I.P."

## Parish of Ballyoughter.

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THIS parish—formerly included in Camolin—only dates from 1875, but it represents the old parishes of Leskinfere, Ballycanew, Tomb, and part of Kilnahue. Tomb was formerly a valuable parish and prebend, but is now a townland.

In 1801 Bishop Caulfield returned the parish of “Tombe” as valued at £55 a year. The Parochial Registers go back to 1810.

### PARISH PRIESTS.

As noted under GOREY, Rev. Daniel Kavanagh was Pastor of this district from 1676 to 1716.

Rev. Henry Masterson was P.P. of “Monaseed” from 1740 to 1767.

Very Rev. Francis (Canon) Kavanagh laboured from 1767 to 1805. One of his curates, Rev. Michael Murphy, C.C. of Ballycanew, was killed at the Battle of Arklow in '98, and was buried at Castle Ellis. Another curate, Father John Redmond, C.C. of Camolin, was hanged by Lord Mountnorris.

Rev. James Keating, who had been C.C. of Camolin, was appointed Adm. in 1812, and continued as such till 1819, when he was made Bishop of Ferns.

Camolin remained a mensal parish from 1805 to 1875. The successive Administrators were:—Rev. Nicholas Furlong (1819-1828), made P.P. of Litter; Rev. Michael Mitten (1828-1832), made P.P. of Oulart; Rev. Thomas Hore (1832-1841), promoted to Annacurra; Rev. John O'Brien (1841-1849); Rev. William Purcell (1850-1871); and Rev. Henry Williams (1871-1875). Rev. Walter Sinnott, C.C. from 1834 to 1863, built the present church of Camolin. Father Williams, Adm., was transferred as Adm. of Rathangan in April, 1875.

In April, 1875, Bishop Furlong divided Camolin into the parishes of Ballyoughter and Craanford, and appointed Rev. Robert Synnott (C.C. of Wexford since 1870) as first P.P. of Ballyoughter. Father Williams had laid the foundation stone of a new church at Ballyoughter, on March 12th, 1874, but it was left for Father Synnott to complete and finish it in 1876. Father Synnott died on November 12th, 1886, aged 57.

Rev. Thomas Staples, C.C. of Cloughbawn since January, 1883, was appointed P.P. on November 19th, 1886, and died on June 19th, 1892, aged 56.

Rev. John Roice, C.C. of St. Leonard's (Tintern) since January, 1883, had a short pastorate of less than three years, and died on May 17th, 1895.

Rev. Andrew Kinsella, C.C. of Litter since October, 1885, was appointed P.P. in June, 1898, and died on January 30th, 1900.

Rev. Patrick Doyle, C.C. of the parish since 1893, was promoted to the pastorate on February 25th, 1900. His curate, Rev. Owen Kehoe (1900-1910) built the present presbytery of Camolin. Father Doyle died on September 17th, 1909.

Rev. Nicholas Mernagh, C.C. of Marshalstown (Newtownbarry) since August, 1899, was appointed P.P. on October 10th, 1909, and is the present Pastor. He erected a new church in Ballycanew, which was opened in September, 1913, and was solemnly dedicated by the Lord Bishop of Ferns, on September 6th, 1914. At its opening, Rev. W. Fortune was appointed first resident curate. Ballycanew includes the townlands of Ballinclare, Ballynakill, Ballynamona, Ballymenane, Ballymoney, Ballyfin, Ballyteigue, Barnadown, Boley, Bolinready, Craancrower, Tomgar, and Woodpark.

#### ANTIQUITIES.

The old church of Toome (Tomb) is on the slope of a hill on the road from Clough to Ferns, a little over four miles southwest of Gorey. The nave and choir arch still exist, and there is a holy water font outside the west gable. This church was dedicated to St. Moling. Camolin is in the parish of Toome but Camolin Park is in the parish of Kilcomb. Of the latter church

(near Ballyduff) there is scarcely a trace, but it was dedicated to St. Columcill. (See under FERNs).

There is no trace of the old church of Ballycanew, but a modern church occupies its site.

Ballyoughter (*baile uachdar*), "the upper town," is in the civil parish of Toome. St. Moling is the patron saint.

Leskinfere, or Clough, is memorable as the scene of a battle in '98. The rectory of it was inappropriate to Ferns Abbey, and was in the Deanery of Hy Duagh.

The old church of Kilnahue has disappeared, but there is an extensive cemetery which marks the site. It was also known as Lamogue. The "pattern" day was the Feast of the Assumption (August 15th). Half a mile south-east is a holy well called *Tober Chriost* at which "rounds" were performed on St. John's Eve until the year 1820.

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## Parish of Ballygarret.

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THE comparatively modern parish of Ballygarret (Garret's town — or the town of Gerald Kavanagh) represents the older parishes of Donaghmore, Ardamine, Kiltrisk, Killenagh, and part of Kiltunnel. In the Life of St. Patrick mention is made of the saint's journey to Donaghmore. The National Apostle "passed from Limbrick (Kilcavan) to Dubhthach's fort at Donaghmore by the sea." Ardamine is associated with St. Aedan; and Kiltunnel was dedicated to St. Sinchel, whence the name *Cill tSinchel*. The old church of Donaghmore is in the townland of Ballygarret, and is now ruinous. Killenagh was appropriated to the collegiate church of Maynooth.

In 1801 Bishop Caulfield returned the parish as valued at £45 a year, with no curate. The parochial church at Ballygarret was completed in 1859.

### PARISH PRIESTS.

In 1680 Rev. Theobald Butler was Pastor of the vast district comprising Donaghmore, Ardamine, Kilmuckridge, and Killenagh, residing at Tinnacross (parish of Kilmuckridge). He registered himself in 1704, and his name appears as P.P. in 1739.

Rev. Martin Cullen was P.P. from 1740 to 1774. In 1743 he was reported to the Government by Abel Ram, and he then lived at Ballydean, in the parish of Ardamine. Bishop Sweetman held a Visitation of the parish in 1753, on which occasion "all was well except his Purificatorium." Some time previously the parishes of Kilmuckridge and Ardamine were separated, the former being included in Litter, and the latter in Ballygarret. Father Cullen died in 1774.

Rev. Nicholas Redmond was P.P. from 1774 to 1834—a pastorate of sixty years. On October 10th, 1798, the thatched chapel of Riverchapel was burned by the Yeomanry. Ballygarret church shared the same fate on January 15th, 1799. In 1814 Rev.

Edmund Redmond was appointed C.C., and, in 1828, he was promoted to the pastorate of Suttons Parish, being replaced by Rev. James Murphy. Father Nicholas Redmond died on January 27th, 1834, aged 92.

Rev. James Harper, C.C. of Bannow since August, 1821, laboured as P.P. from February 24th, 1834, till his death on November 2nd, 1838, aged 50.

Very Rev. Thomas (Canon) Stafford, C.C. of Taghmon from 1818 to 1838, was appointed P.P. on November 6th, 1838, and commenced to build a fine church at Ballygarret. Unfortunately, the famine supervened, and it was not till 1859 that the church was finished. Canon Stafford was transferred to Castlebridge on April 26th, 1851.

Rev. James Cullen, C.C. of Ballymore since 1843, was appointed P.P. in May, 1851, but died on December 30th, 1856.

Rev. Richard Barry, C.C. of Newtownbarry for twenty-one years (1836-1857), was appointed P.P. on April 14th, 1857. He died on February 25th, 1865. During his pastorate, in 1859, the church of Ballygarret was dedicated to the Blessed Virgin.

Rev. John Sinnott, C.C. of Lady's Island since September, 1857, was promoted to the pastorate in March, 1865, and laboured for eleven years. He died on April 9th, 1876.

Rev. John L. Furlong, Adm. of Enniscorthy since 1868, was appointed P.P. on May 12th, 1876. On October 22nd, 1876, the first collection was made for the erection of the new church, "St. Mary, Star of the Sea," at Riverchapel, when close on £100 was collected owing to the zeal of the Rev. John Furlong, C.C. (1873-1884). The church was opened in 1880. Father John L. Furlong was transferred to Gorey on September 20th, 1884.

Very Rev. John (Canon) Furlong, C.C. of the parish since 1873, was appointed P.P. on October 20th, 1884, but lived less than six years—as his death took place, after a lingering illness, on July 9th, 1900.

Rev. Matthew Fanning, C.C. of the parish since 1884, laboured as P.P. from August 1st, 1900, till his death (suddenly, in London) on July 1st, 1908.

Rev. Laurence Jones, C.C. of Clearystown (Rathangan) since 1904, was appointed P.P. on July 25th, 1908, and is the present Pastor.

## ANTIQUITIES.

The Benedictine Priory of Glascarrig, not far from Ballygarret, was founded in 1199 by the Condons, Barrys, and Roches, being a dependency on the Abbey of St Dogmael's in Pembrokeshire. From the first decade of the 15th century till the dissolution of the monasteries it became thoroughly Irish, so much so that we meet with a succession of Irish Priors, commencing with Emer O'Dunne in 1401. Though the Priory was dissolved on January 27th, 1541, the monks held possession till after the death of Queen Mary. Dermot O'Morchoe (Murphy) was the last Prior, and he held office till 1558, when he became Rector of Kiltunnel. On May 16th, 1567, the Priory and lands, as well as rectories, etc., were leased to Anthony Peppard. In 1794 Beauchamp Bagenel Harvey purchased the place for £6,000. O'Donovan, in 1840, describes the remains of the Priory as being then utilised as a cowhouse, some of the stones from the old foundation being incorporated in the building ! A few hundred yards south of the site of Glascarrig Priory is a holy well dedicated to the Blessed Virgin Mary.

The Peppards built a castle near the Priory, known as Peppards' Castle, but it has long since disappeared, and is replaced by a modern mansion, in which some of the old stones were incorporated. There is a fine moat close to Glascarrig, generally known as the Moat of Donaghmore.

Ardamine is memorable as the scene of the landing of St. Aedan from Wales. The moat of Ardamine is a high tumulus on which is a stone cross. Adjoining the moat is the ancient cemetery of Ardamine.

Kiltunnel—better known as Courtown—is well worthy of a visit. The old church of St. Sinchel (whose feast is on June 15th) is at the edge of the sea, about five miles north of Gorey. Part of the walls still remain. Near Kiltunnel is a townland called Kilbride, where there was formerly a church, of which, however, no traces now remain. Adjoining it is St. Bride's Well.

There was also a ruined church at Templeerry, but no traces now remain.



DONAGHMORE CHURCH  
*(founded by St. Patrick).*



## Parish of Craanford.

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THE parish of Craanford is modern, and was formed only in 1875. Previously it formed portion of Camolin (see Parish of BALLYOUGHTER). It embraces the old parish of Rosminogue, with parts of Tomb and Kilnahue. On September 17th, 1798, the old chapel of Craanford was burned by the Orange faction. The Parish Registers go back to the year 1825. The present church was built by Father John O'Brien, in 1844. He built the church of Monaseed in 1854, and was promoted to the pastorate of Litter in October, 1869.

### PARISH PRIESTS.

Rev. John Keating, C.C. of Piercestown since 1862, was appointed first Parish Priest of Craanford on May 16th, 1875. He never entered in possession, as he died within five weeks of his promotion, on June 23rd.

Rev. Francis Marshall, C.C. of Wexford since October, 1866, was promoted to the pastorate of Craanford on July 20th, 1875. His curate, Rev. A. Kavanagh, was transferred to Ballyoughter in 1879, and was replaced by Rev. R. Reynolds. Father Marshall was transferred to the pastorate of Ferns, on November 15th, 1880.

Rev. James Kavanagh, C.C. of Crossabeg since 1877, was appointed P.P. on November 16th, 1880, and laboured for over nineteen years. Father Kavanagh died on April 3rd, 1900.

Rev. Michael Keating, C.C. of Oylegate since 1885, was promoted pastor on May 4th, 1900, but died suddenly on July 20th, 1901.

Very Rev. James (Canon) Murphy, who had laboured as P.P. of Clongeen from 1899 to 1901, was transferred to Craanford on August 5th, 1901, and is the present pastor. During his pastorate the Benedictines of Downside opened a school at Mount Nebo.

## ANTIQUITIES.

Rosminogue (*Ros-Menoc*, the wood of St. Enan or St. Menoc) has a ruined church built on the site of an older church. In the old cemetery there is a fine granite cross probably of the 9th century, but one of the arms is broken off. St. Menoc is also the patron saint of Glenealy, Co. Wicklow. George Ogle wrote his famous song of "Molly Mo Stoir" at Rosminogue, in 1756.

Monaseed was the scene of a battle in '98, and a ballad commemorating the event is still popular.

Knockbrandon is said to be associated with St. Brendan, who is also commemorated at Brandon Hill and Brandane, Co. Wexford (see BANNOV).

## RELIGIOUS HOUSE.

Mount St. Benedict was established by Rev. J. F. Sweetman, O.S.B., of Downside Abbey, in 1907. Previously, in 1905, Father Sweetman had started a boarding school (with the approval of the Bishop of Ferns) at Ballynapierce, near Enniscorthy, but, after two years, the place was found unsuitable. Mount Nebo—the former estate of the Hatton family, whose successor, in 1795, was the infamous Hunter Gowan of '98 notoriety—was then purchased, and the name was changed to Mount St. Benedict. Since 1907 the school has made rapid progress, and there are now fifty pupils. The original view of Abbot Ford of Downside was to found an Irish Benedictine Abbey with a school attached, and Father Sweetman looks forward to its realisation in the near future.

## Parish of Kilanerin.

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THE place-name Kilanerin is non-ecclesiastical, and is an Anglicised form of *Coill an iarainn* (pronounced Kyleaneeran), "the wood of the iron." It represents the old parishes of Kilcavan and Kilninor. Kilcavan was dedicated to St. Coemhan—who is also patron of Ardcavan. His feast is on June 12th. Kilninor (the church of which belonged to the Priory of Glascarrig) is said to derive its name from nine brothers, "the Church of the Nine." The Parochial Registers go back to 1786, but the parish as an independent one only dates from 1845. There are churches and schools at Kilanerin and Ballyfad. The present population of the parish is about 1,250.

### PARISH PRIESTS.

Rev. Murtagh O'Byrne, ordained in 1678, by Venerable Oliver Plunket, registered himself as Parish Priest of Kilcavan and Kilninor, in 1704. He then resided at Limbrick. All through the Penal days the priests of the district found firm protectors in the Esmonde family of Ballynastragh. As stated under GOREY, the pastors of Gorey mostly lived in Kilanerin and it was at Kilanerin that Canon Sinnott died in April, 1845.

Very Rev. Peter (Canon) Doyle, C.C. of Killegny from 1839 to 1845, was appointed first Parish Priest of Kilanerin under the new arrangement, in August, 1845, with Rev. Gerald O'Toole as C.C. In 1863 Canon Doyle commenced to build the present parochial church, which was dedicated to S.S. Peter and Paul, in 1872, the preacher being the famous Father Tom Burke, O.P. After a pastorate of over thirty-eight years Canon Doyle died on October 22nd, 1883.

Very Rev. William (Canon) O'Neill, C.C. of Blackwater since 1868, was appointed P.P. on November 25th, 1883, and is the present pastor. He completed the parish church, and furnished it splendidly. The tower and spire add considerably to the beauty of the building, which is in the pointed Gothic style. Canon O'Neill has built a fine parochial house, and also a substantial house for his curate, as well as residences for the teachers. In addition, with the able assistance of Rev. Aidan Forristal (C.C. of Kilanerin from 1893 to 1899), he rebuilt the chapel—dedicated to the Nativity of the Blessed Virgin—at Ballyfad, in 1899. The dedication ceremony was presided over by his Eminence Cardinal Logue (to mark his sympathy with the Coolgreany tenants), and was performed by Most Rev. Dr. Browne, assisted by Most Rev. Dr. Brownrigg.

#### ANTIQUITIES.

Included in the grant of land from Criffan, King of Leinster, to Dubhthach, arch poet of Ireland (one of the first of St. Patrick's converts), in recognition of the three poems he had written to celebrate the deeds of the Leinster monarch, were Limbrick (*Luimneach*) and the parish of Kilcavan. The personal name Kavanagh was applied to the MacMurrough family from their place of fosterage at Kilcavan. The Hill of Tara is a conspicuous object in this parish—part of the territory of the poet Dubhthach.

Limbrick Castle—the former seat of Lord Esmonde—was burned in 1649, on the approach of Cromwell, but one round tower, about eighteen feet high, and two small portions of the outer walls, still remain.

Not a trace remains of the old church of Kilcavan, but the cemetery is occasionally used. St. Coemhan's Well is nearly half a mile east of the cemetery, and was formerly much frequented by pilgrims, on the feast of St. Coemhan (June 12th). The present ruins are those of the second church built not far from the site of the original church. A fragment still survives of the chapel of Limbrick, a later chapel of ease to the church of

Kilcavan. Ballynastragh (the splendid mansion of Sir Thomas H. Grattan Esmonde, Bart., M.P.) adjoins the ruinous castle of Limbrick.

Kilninor has a venerable antiquity. In its cemetery (townland of Tomcoyle) are many interesting tombs, including one to the memory of Rev. William Ryan, Parish Priest of Arklow for twenty-six years, who was murdered in his house at Cooladangan by a Yeoman, on the 14th of December, 1798, aged 70. There is no trace of the old church. However, about a hundred yards distant is the holy well of St. Mary's, at which "patterns" were held annually on September 8th, till 1798. Near the tomb of Father Ryan is a fine monument erected to John Kinsella, who was murdered during the Land League days, in 1887, by the "emergency" men.

Not far from Limbrick is a moat called Knockavota (Moat Hill), which gives its name to the townland. Rev. Dr. Hogan, S.J., in his *Onomasticon* suggests that Knockavota was the inauguration place of the MacMurrough. However, Keating distinctly mentions the place-name as Knockavoca (*Cnoc an bhogha*), and says that at this place, *near Ferns*, MacMurrough was wont to be inaugurated by O'Nolan. Knockavota, near Gorey, is at least nine miles from Ferns, whereas Knockavoca is less than three miles (see MONAGEER).

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## Parish of Litter.

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THE present parish of Litter (*Letter*—a hillside) represents the old parishes of Killincooly, Kilmuckridge, and Monamoling. Though O'Donovan gives Killincooly as derived from *Cillín cuile*—the little church in the angle, yet the older spelling is Killancoll or Killancooly, which suggests that the true derivation is more likely from *Cill an cuil*—the church of the angle, the parish being in reality divided into three angles. The old church was dedicated to St. Mokeen. Litter is situated in the old parish of Killincooly, and was formed in 1789.

Kilmuckridge (*Cill Mucraise*) was dedicated to St. Mochonoc or Canoc or Mokeen (Mochain), and in the Irish Martyrologies there is mention of St. Mochonoc of *Cill Mucraise*, whose feast is February 11th. O'Donovan was of opinion that the parish owed its name to *Cill Mochuarog*, but he added that "there was no well or other monument to determine who the saint was." Evidently the learned Doctor forgot that Kilmuckridge townland of 291 acres contains "Bride's Well" indicating an association with St. Brigid. The rectories of "Killankole" and "Kilmokrishe" were formerly impropriated to the Priory of Glascurrig, and so continued till 1560.

Monamoling was a foundation of St. Moling, Bishop of Ferns, and the church was formerly a rich prebend, belonging to the Treasurer of Ferns.

The Parish Registers go back to 1789. Bishop Caulfield in 1801 returned the parish of "Kilmuckridge" as worth £40 a year, having no curate.

### PARISH PRIESTS.

Rev. Thady Grannel was Parish Priest of the district from 1700 to 1715. He registered himself in 1704, as P.P. of Killancooly—residing at Tinteskin. At the same date, Rev. Hugh Sheil registered as P.P. of Kilcormack, Kilbride, *Monamoling*

and Clone ; and Rev. Theobald Butler registered as P.P. of Donaghmore, Ardamine, *Kilmocris* and Killenagh.

There is a *lacuna* from 1715 to 1750, but in the latter year Father Matthew Redmond was P.P. Bishop Sweetman made a visitation of the parish on May 20th, 1753. About the year 1770 Father Redmond built a thatched chapel at Litter, and ere his death, in 1789, was presented with a bell which had belonged to the ship "Welcome Home," wrecked near Kilmuckridge in 1766. This bell, which hung from an old tree close by the chapel, was for long used for summoning the parishioners to Holy Mass.

Rev. Michael Lacy was appointed P.P. of Litter in 1789. His pastorate was embittered by the sad scenes of '98, and he did not long survive the troubles of the period. He rebuilt the church of Litter in 1796, and was permitted to use the stones of the ruinous church of Killincooly. His death occurred on December 31st, 1800.

Rev. Mark Cooney, C.C., of Tagoat since 1796, was appointed P.P. on January 17th, 1801, but was transferred to Tagoat in 1803.

Rev. Patrick Stafford was P.P. from 1803 to 1823. In 1816 he fell into ill-health, and Rev. James Murphy was appointed Adm. Father Stafford died in April, 1823.

Rev. James Murphy (Adm. since October, 1816) was appointed P.P. on April 22nd, 1823, with Rev. Thomas Devereux as C.C., whose successor, in 1825, was Rev. Richard Usher. Father Murphy died on September 24th, 1828.

Rev. Nicholas Furlong, Adm. of Camolin since 1819, was promoted to the pastorate of Litter in October, 1828. His curate, Rev. Walter Sinnott (1834-1850) built a neat church at Monamoling, and was promoted to the pastorate of Annacurra in November, 1850. Father Furlong was transferred to Crossabeg on February 3rd, 1840. (See CROSSABEG).

Rev. James Sinnott, who had laboured on the Newfoundland mission, and who was C.C. of Enniscorthy from 1832 to 1840, was appointed P.P. on February 3rd, 1840, and had a pastorate of twenty-nine years. He enlarged and beautified the church of Kilmuckridge in 1842, and he also erected the present parochial house, adjoining the church. His curate from December, 1866,

to 1868, was Rev. Mark O'Gorman—now P.P. of Kilmore, Father Sinnott died in the early autumn of 1869, and was interred, at his own request, with his elder brother, Rev. Dr. John Sinnott, in Wexford.

Rev. John O'Brien, C.C. of Camolin since 1841, was promoted to the pastorate in October, 1869. He died on March 14th, 1889.

Very Rev. Denis (Canon) O'Connor, Adm. of Enniscorthy since 1876, was appointed P.P. on April 9th, 1889. He laboured zealously for over eleven years, and, in September, 1900, was transferred to Ferns.

Very Rev. John (Canon) Browne, C.C. of Ramsgrange from 1887 to 1893, and of Glynn from 1893-1900, was promoted P.P. to Litter on September 10th, 1900, and is the present Pastor. During his pastorate many improvements have been effected. In the Spring of 1916 a curate's house was built by Rev. T. Moran, at Kilmuckridge, the funds for which were mainly realised from the proceeds of a Feis held on July 25th, 1915.

#### ANTIQUITIES.

Killincooly old church was pulled down in 1795, and its stones were utilised in the building of the Catholic church of Litter (1796). It was forty-five feet long by eighteen feet in breadth. Adjoining the site is St. Mokeen's Well, at which "patterns" were wont to be held on September 28th till 1825. O'Donovan calls it St. Michael's Well, and he imagined that St. Michael was the Patron, but history and tradition agree in giving St. Mochonoc (Canoc) as the tutelary guardian, whose feast day is September 28th, and who is also Patron of Kilmacanoge near Bray.\*

East of the Protestant church of Kilmuckridge is a large moat, on the summit of a hillock in the townland of Kilmuckridge.

Morris Castle, near the sea, was a former stronghold of the O'Morchoes. The ruins of Castle Annesley recall historical associations. North-west of Morris Castle is a fort called Dundrum, with two raths. In 1641 Turloch O'Morchoe was Lord of Dundrum.

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\*Under date of September 28th, O'Hanlon gives a short notice of a St. Machon, a disciple of St. Cadoc. St. Mochain is said to have been a brother of St. Kevin of Glendalough. He is commemorated at Jamestown, near Stepaside, Co. Dublin.

## Parish of Tomacork.

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THE present parish of Tomacork (*Tuaim Coirce*—the mound of the oats) was formed at the close of the 18th century, and represents the old parish of Carnew and part of Crosspatrick. It is bounded on the north by Clonegal, Clonmore, Ballyconnell, and Kilquiggan; on the south by Kilanerin, Craanford, and Kilrush; on the east by Killaveney; and on the west by Clonegal. In olden days Carnew (*Cairn buidhe*—the yellow cairn) was in the Deanery of Shillelagh, and the parish was dedicated to St. Brigid. In 1760 the parish was known as Ballyellis.

The Register of Baptisms goes back to 1785, and the Marriage Register begins with the year 1793. Bishop Caulfield, in 1801, returned the parish of "Coolefancy" as valued at £50, with no curate. The curacy is at Coolfancy, the name of which is an Anglicised corruption of *Coolfassy*, "the angle of the waste."

### PARISH PRIESTS.

Rev. Daniel Doyle was P.P. of "Carnew" from 1700 to 1746. He registered himself, in 1704, and he was then living at Askamore. In 1739 he subscribed to a parochial fund.

Very Rev. Patrick (Canon) Cullen was appointed P.P. on April 2nd, 1767—the parish being described as "Ballyellis cum annexis." He appears as Precentor of Ferns in 1785, and he died in 1787.

Rev. Francis Fitzgerald was P.P. from 1787 to 1811. On May 26th, 1793, Rev. John Kavanagh was sent from Kilrush as C.C. of Tomacork. Father Fitzgerald's lot was cast during the troubled period of '98, and his parish was one of the "storm centres." He built the church of Tomacork in 1794.

Very Rev. Michael (Canon) Murphy, a native of Gibberpatrick, a student of Lisbon, and curate of Cushinstown from

1804 to 1811, was promoted to the pastorate of Tomacork, in 1811, and laboured zealously for thirty-six years. Rev. Clement Pettit was C.C. from 1816 to 1832, when he was made P.P. of Oylegate. In 1826, Earl Fitzwilliam gave £100 towards rebuilding the church of Tomacork. Canon Murphy died on April 28th, 1847, aged 71.

Very Rev. James (Canon) Murphy, C.C. of Ballygarret since 1828, was appointed P.P. on May 29th, 1847, and had a pastorate of twenty-five years. The present church of Coolfancy was built by Rev. Patrick Parker, who was C.C. from 1857 to 1864. Canon Murphy died October 18th, 1872.

Rev. Loughlin Druhan, C.C. of Taghmon since May, 1862, was appointed P.P. in November, 1872, and, after a pastorate of almost seven years, was transferred to Suttons Parish on September 15th, 1879.

Rev. Walter Sinnott (a native of Ballybough) C.C. of Cloughbawn from 1865 to 1877, and of Annacurra since 1877, was appointed P.P. on September 21st, 1879, and had a pastorate of over thirty-one years. He died on March 26th, 1911, aged 84.

Rev. James Prandy, C.C. of New Ross since 1896, was promoted to the pastorate of Tomacork on April 10th, 1911, and is the present pastor.

#### ANTIQUITIES.

In the townland of Tombrian is an ancient cemetery called by the natives Aughteduff.

St. Brigid's cemetery and St. Brigid's Well are to be seen near Askamore.

There are some interesting Catholic tombs in the Protestant cemetery of Carnew.

Carnew Castle dates from the second quarter of the 17th century when the place was acquired by Calcot Chambre, whose daughter, Mary, married Edward, Lord Brabazon (afterwards second Earl of Meath), in 1632, thus bringing Carnew into the Meath family. In an angle in the garden wall there is a fine round tower, which is said to have been erected by one of the O'Toole family. Carnew was acquired by the Earl of Strafford, and ultimately passed to the Fitzwilliam family. Students of '98 history need not be reminded of the massacre at Carnew.

## Deanery of New Ross.

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### PARISHES OF :—

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|-----------------|----------------|
| 1. New Ross.    | 5. Ramsgrange. |
| 2. Adamstown.   | 6. Suttons.    |
| 3. Clongeen.    | 7. Templetown. |
| 4. Cushenstown. | 8. Tintern.    |



## Parish of New Ross.

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THE name of this parish is a misnomer, as it was known as "New" Ross as far back as 1208, in order to distinguish it from "Old" Ross. The district around was known as *Ros-mic-Truin*. It is fairly certain that "the town of the new bridge" was founded by Countess Isabelle de Clare, who married William Marshal, Earl of Pembroke. New Ross was a most important seaport from 1215 to 1315, but the decline of its commercial greatness was traditionally regarded as due to a curse on the town owing to the murder of some Crutched Friars by the townsfolk. The churches of St. Evin and of St. Mary were in the patronage of the Prior of St. John's, Kilkenny, who retained the right of presentation from 1227 to 1540. St. Evin's was the old Celtic church, but St. Mary's was built by William Marshal *circa* 1212. The chapel of St. Saviour's (which occupied the site of the Trinity Almshouses) was granted to Dunbrody Abbey in 1370. There was also a chapel of St. Michael, the site of which may still be seen in the angle between Michael Street and Michael's Lane (now Barrack Lane). In addition, the Franciscan Friars and the Augustinian Friars obtained foundations in New Ross ere the close of the 13th century. Bishop Barret, in 1408, transferred the *sedes episcopalis* to New Ross, and he restored and beautified the parochial church of St. Mary's, between the years 1409-1413. Thomas Wyatt was Vicar of New Ross from 1399 to 1420. After the dissolution of St. John's Priory, Kilkenny, Walter Cowley was leased the Rectory of New Ross, on April 6th, 1541, but Catholic Vicars laboured as Pastors until 1576. In 1578 the church of St. Michael was given over as the chapel attached to the Hospital of the Holy Trinity, and the appointment of a Catholic chaplain was connived at.

In 1603 the church of St. Mary's was "reconciled" by the Rev. Dr. James White of Waterford. Father William Barrick—who had temporised for some years—and had acted as Protestant Vicar of New Ross (1576-1603)—openly avowed the old faith in 1603, and resumed his pastorship. He ended his days in 1618 in the house of William Bennet, who died on April 10th, 1620.

Bishop Ram, in his Report of 1612, mentions—in addition to Father Barrick—the Rev. James Walshe (an *alias* for Rev. Dr. O'Druhan), Rev. Matthew Roche, Rev. David Doyle, Rev. Richard Fitzharris, Rev. J. Dormer, and Rev. William Doyle, as labouring in the vicinity of New Ross.

The Jesuits, too, opened a "Residence" at New Ross in 1626, but their mission had a sporadic existence till 1648, when Father Maurice O'Connell arrived and was given the church of St. Michael. In 1649 Rev. Edward Archer was Superior; and his co-worker, Father Gregory Dowdall, died of the plague on August 9th, 1650. Father Stephen Gelosse laboured from 1650 to 1660, and in the latter year he opened a school which acquired a considerable reputation till 1670, when it was suppressed. He re-opened it, however, in 1673, but, in 1676, it was finally closed. Notwithstanding, he continued his ministrations in the locality, for in 1678 an official report gives the information that "Mr. Jealous (*sic*) then resided near Rosse in the County of Wexford." In 1687-1690 the church of St. Mary's was again used by the Catholics.

#### PARISH PRIESTS.

Very Rev. Luke Wadding was P.P. from 1649 to 1688—being also Vicar General of Ferns. Although preconised as Coadjutor Bishop of Ferns on May 12th, 1671, the circumstances of the time were unfavourable, and his consecration did not take place till August 15th, 1683. He held his parish *in commendam* till 1688, and he died on December 31st, 1691.

Rev. John O'Connor succeeded Bishop Wadding as P.P. of New Ross in 1688. He registered himself in 1704 as "Parish Priest of St. Mary's in New Ross," and he gave his age as 52, having been ordained in Switzerland in 1687. Not trace of him

appears after the year 1710. The church of St. Michael and the cemetery were given by the Corporation "for barracks to be built on," on November 30th, 1700.

Most Rev. Dr. John Verdon, Bishop of Ferns, held the parish *in commendam* from 1711 to 1728, mostly residing at Nash. He died in February, 1728. During his pastorate so great was the persecution that the church had to be closed. This we learn from a letter written by Colonel Edwards, on June 18th, 1714 :—"The Mass-house of Ross is rayld up and the key left with the Suffrein."

Very Rev. James (Canon) Nowlan was Parish Priest from 1729 to 1771. Notwithstanding the Penal Laws, the Catholics of New Ross, in 1730, are described in a Protestant Memorial as "violent Papists." On March 5th, 1743-4, the Sovereign of Ross, J. Leigh, wrote to the Lord Lieutenant that there was "one Parish chappel" in New Ross. He adds :—"James Nowlan, parish priest, and residing in his chappel." Bishop Sweetman, in his Visitation of the parish, in 1753, praises the pastorate of Canon Nowlan, and notes that Father Martin Redmond preached a good Irish sermon, which he had previously delivered at Ballyphilip, and at Garrane.

Very Rev. James Caulfield was appointed P.P. in 1771, and was made Vicar General in 1772. Although consecrated Coadjutor Bishop, in 1782, he was permitted by the Holy See to hold New Ross *in commendam*, but, on the death of Bishop Sweetman, he removed to Wexford, in 1786. He commenced the present parish Registers in 1772.

Very Rev. William Chapman was appointed P.P. in 1786. He proved a singularly able pastor, and laboured zealously for thirty-two years, when he retired. At the close of the 18th century the old Catholic parochial church (situated on the site now occupied by the Augustinian Friary church) was becoming ruinous and inconvenient, and, in 1804, the good pastor—made Dean of Ferns in 1801—obtained a plot of ground from Mr. Glascott (at £40 a year), in South Street, where he erected a commodious temple, opposite to the residence of Mr. Tottenham (now the Convent of Mercy). The church was opened in 1806. Dean Chapman gave up the pastoral care in 1818. After a short period as chaplain to the Carmelite Nuns (whom he introduced

in 1817) he retired to his nephew's home in Ringwood, Co. Kilkenny, where he died on September 18th, 1828. He was buried at Churchtown, and the great "J.K.L." wrote a brief epitaph for the tomb of his friend as follows:—"Sacred to the memory of the Very Rev. Dean Chapman, who died on the 18th of September, 1828, aged 70 years. May his soul rest in peace."

Very Rev. Thomas Doyle (translated from Taghmon) was appointed P.P. in 1818, and was elected *dignissimus* for the Bishopric of Ferns in same year. He was subsequently made Dean of Ferns and V.G. He died on August 15th, 1830, aged 74, and was buried at Courthoyle (see under ADAMSTOWN).

Very Rev. William Brennan (C.C. of Ross since 1816) laboured from 1830 to 1846. He never spared himself during the epidemics of cholera and fever in 1832 and 1836, and the tempestuous season of 1839. He welcomed Father Mathew to Ross in April, 1840, and encouraged temperance. Worn out with labours he passed away peacefully on September 6th, 1846, aged 56, and was interred in Ballybrennan. There is a fine cenotaph to his memory in the parish church.

Very Rev. Patrick Murphy (C.C. of the parish since 1827) had a short pastorate of three years. He died after two days' illness on August 30th, 1849. A few months previously Rev. George Chapman, C.C.—nephew of Dean Chapman—also died of fever contracted in the discharge of duty, and was buried in Churchtown.

Very Rev. James Walshe (transferred from Newtownbarry) was appointed P.P. in 1849. He was a holy and zealous labourer in the vineyard, and collected £660 towards the building of a new parish church. On September 25th, 1860, he was transferred to Lady's Island.

Very Rev. Denis (Canon) Kenny (P.P. of Crossabeg) was P.P. from October, 1860, till his death, on September 5th, 1875. He continued the collection for a new church, but had to spend much of the money in repairing the old church, in paying the rent (£40 a year), and in building schools in Michael Street.

Very Rev. John (Canon) Kirwan, V.F. (P.P. of Tagoat), laboured zealously for thirteen years. The idea of building the new church was abandoned for the time being, and Canon

Kirwan contented himself with erecting a porch and a belfry, and improving the old church. However, he purchased the site of the present church for £800. Canon Kirwan died April 22nd, 1888, aged 66.

Very Rev. Michael Kavanagh, D.D., P.P., V.G., succeeded in May, 1888. He had been President of St. Peter's College, Wexford, from 1873 to 1888. From the start he set to work to erect a church worthy of the town, and on September 29th, 1895, the foundation stone was laid of the present magnificent temple (designed by Walter Doolin), which was opened in 1902 by Bishop Browne—the preacher being the late Father Conmee, S.J. During his pastorate many important ecclesiastical buildings were erected, e.g., the residence of the Christian Brothers in 1890; the Good Shepherd Convent Chapel and the Irishtown Chapel in 1892; the Mercy Convent National Schools, in 1895; the conversion of the old parish church into a Concert Hall, in 1903; and the splendid Presbytery, in 1907. The cost of these and other works amounted to over £40,000—surely an imperishable monument to the tireless zeal of Canon Kavanagh—who was raised to the dignity of Dean of Ferns and V.G., in 1907—and to the marvellous generosity of his flock. His silver jubilee as Pastor was suitably commemorated in 1913. Dean Kavanagh died, universally regretted, on November 21st, 1915.

### ANTIQUITIES.

St. Mary's Church dates from *circa* 1212, and is evidently of the same date and style of architecture as St. John's, Kilkenny. It was never a monastic church, nor was it subject to Dunbrody Abbey: it was the parish church of New Ross. On the whole, this beautiful structure has withstood the wrack of time. The monument erected to the mythical Rose Mac Crune (in reality *Ros-mic-truin*, the Irish name of the town) in the north transept, is most probably that of Simon Gaunter who was Sovereign of Ross in 1288-9, while another curious old monument inscribed: "Hic jacet Rogerus Clericus," may have been erected to Roger the Clerk, who was Sovereign in 1282. Beautiful, also, are the monuments of Patrick Conway (1587); of Francis Alan (1577); of

Peter Butler (1590); and of Mrs. Tottenham (1769), sculptured by Van Nost. The heraldic inscription on the tomb of Matthew Dormer (1648) bears testimony to the fact that this worthy citizen was a man “*justus ac pius necnon Catholicae religionis fidelis filius.*” Bishop Barret erected the south transept of this church, and beautified it in 1408. Robert Leigh, of Rosegarland, describes the church in 1684 as “one of the largest parish churches in Ireland, upon the very top of the said hill or rock, called Our Lady’s Church, and joins to a large high steeple crowned with lead.” . . . . He adds that “the bells and a fair payer of organs were stolen by the Cromwellians. In 1636 said leads were consumed by an accidental fire.” On the 18th of October, 1763, the steeple fell, and a sum of £400 was granted by the Corporation to rebuild it. At length, in 1812, the nave was taken down to make room for the present Protestant church, and the old church has since been roofless.

There are now no traces of the once flourishing Franciscan and Augustinian Friaries. The former house was founded in 1276 by Roger Bygod, Earl of Norfolk, then Lord of the Manor, and was endowed by Sir John Devereux, in 1286—the site having been the Priory of Crutched Friars, which was confiscated in 1270. The Franciscan Friary was dissolved in 1540, but their representatives continued to labour in the town till 1760, and titular guardians were appointed as late as 1848. The old Friary was pulled down in 1732, and was subsequently converted into stores. In recent years several 13th-century stone coffins were found during excavations in the cemetery attached to the foundation.

The Augustinian Friary was founded by William Fitz John Roche in 1320 and flourished till the dissolution in 1540. Not a trace of it has survived, but its site is now occupied by a coal yard in South Street, in the adjoining wall of which are some stones taken from the Friary church.

Sir John Ivory’s Free School, founded in 1713, is built on the site of St. Abban’s monastery, inside the old North Gate.

The beautiful gates of New Ross remained as an evidence of the importance of the town as late as 1798. Vandalism began in 1713 when the Corporation ordered that “so much of the Maiden Tower as may be conveniently spared be pulled down for the use

of the church, to build a wall up in the south aisle." The famous Bewley or Three Bullet Gate was "taken down in 1845 by consent of the Town Commissioners," and the Priory Gate has also gone, while more recently the magnificent Fair (Market) Gate, or Earl's Gate, was demolished.

The Trinity Alms Houses (Hospital) date from 1578, and, in 1588, the churches of St. Saviour and St. Michael were transferred to the new foundation. Colonel Tottenham of Ballycurry has the original seal of the Hospital, with the date 1587, and the initials of the first master, G.C., *i.e.*, George Conway. The present Trinity Hospital was restored in 1772. It accommodates fourteen poor women.

Mountgarret Castle occupies a commanding site overlooking the town, and was rebuilt by Bishop Barret in 1409: the original castle was built by Roger Bygod, Earl of Norfolk, in 1300. The tower is in fair preservation.

#### RELIGIOUS HOUSES.

##### I.—AUGUSTINIAN FRIARY.

After the dissolution of the Augustinian Friary in 1540, the Order gradually died out in New Ross. It was revived in 1685 under Rev. Edmund Healy, who was Prior from 1685 to 1688, when he was transferred to Callan. In 1720 a modest thatched chapel was built on the hill, opposite the site of the present church and convent, by Rev. Joseph Rossiter, who was sent to Ross in 1708. This good Friar had two fellow-workers in 1740, namely, Rev. Martin O'Connor and Rev. Joseph Cannon, and he died on February 18th, 1754, aged 73. His nephew, Rev. Joseph Rossiter (ordained at Paris in 1757) was Prior from 1760 to 1803, and he slated the old chapel in 1780. In 1785 the community consisted of Rev. Joseph Rossiter (Prior), Revs. Philip Crane, John Rossiter, and John Crane.

Rev. John Crane was Prior from 1803 to 1811. During his time, in 1806, his brother, Rev. Philip Crane, obtained from Mr. Tottenham the old Catholic parish church—then recently vacated by Dean Chapman—for ever, at the nominal rent of ten shillings a year. This church continued to be used by the Friars till 1830. Father John Crane was again Prior from 1815 to 1826, and he died on May 25th, 1826, aged 72. From 1803 to 1816 the Fathers

had a college (mainly intended for the students of the Irish Province) of which Rev. Philip Crane was Principal, and Rev. James Doyle ("J.K.L.") Assistant.

Rev. Philip Crane (who was Provincial from 1807 to 1811, and again from 1819 to 1823) was Prior of New Ross from 1811 to 1815. He died on July 28th, 1823, and his funeral oration was preached by Bishop Doyle.

Rev. James Crane was Prior from 1826 to 1855, and again from 1855 to 1859. He built the present church and convent between the years 1830-1845, and re-established the college. During his term of office the church was consecrated by the Right Rev. Dr. O'Connor, O.S.A., on August 31st, 1856

The following is the list of Priors from 1859 to 1915 :—

- |            |  |
|------------|--|
| 1859-1863. | Very Rev. Patrick Crane.                                     |
| 1863-1871. | Very Rev. James Crane.                                       |
| 1871-1875. | Very Rev. Patrick Moran.                                     |
| 1875-1879. | Very Rev. R. O'Keeffe.                                       |
| 1879-1883. | Very Rev. J. Lynch.  |
| 1883-1891. | Very Rev. J. Furlong.  |
| 1891-1895. | Very Rev. Patrick O'Brien.                                   |
| 1895-1899. | Very Rev. John Condon.                                       |
| 1899-1903. | Very Rev. John Hunt.   |
| 1903-1907. | Very Rev. C. T. Cowman.                                      |
| 1907-1911. | Very Rev. J. D. Nolan.                                       |
| 1911-1914. | Very Rev. J. A. Heavey<br>(made Bishop of North Queensland). |
| 1914-1915. | Very Rev. E. O'Leary.  |
| 1915.      | Very Rev. John Roche.  |

Between 1883 and 1891 Father Furlong effected considerable improvements in the church, convent, schools, and grounds. The school, built at a cost of £1,000, was opened on September 8th, 1890, and serves as a seminary for Augustinian novices. A boarding house was added in 1909, and is well equipped.

## II.—CARMELITE CONVENT.

The Carmelite Convent of New Ross was founded, in 1817, and was a filiation from Ranelagh (Dublin). The foundress was Mother Teresa Kavanagh, daughter of Dr. George Kavanagh\* of

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\*Dr. George Kavanagh, M.D., died on January 28th, 1810, aged 70.

New Ross (who, with his son, had become a Protestant), as a reparation for her father's defection from the faith. She was helped by her relative, Dean Chapman, who secured a residence, with the sanction of the Most Rev. Dr. Ryan—the Bishop stipulating that the Nuns should take over the religious and secular instruction of female poor children. Mother Teresa—accompanied by the Vicar Provincial of the Carmelite Order in Ireland, two professed Religious, and two postulants—took formal possession of the temporary convent on July 18th, 1817, and, on Sunday, July 20th (the Feast of St. Elias), the first Mass was celebrated and the convent blessed and dedicated to Our Lady of Mount Carmel.

In 1818, Dean Chapman resigned the parish of New Ross and took up his residence in two rooms of the convent, walled off and set apart for his use. He also became chaplain to the Nuns, but, owing to his delicate state of health he had to retire almost immediately from the post, which was then taken up by the Augustinian Fathers, who gratuitously gave their services for eighteen years. Father Philip Crane, O.S.A., acted as Confessor from 1818 till his death, in 1823.

A new convent (including chapel and school) was begun in 1819, and was solemnly blessed by Bishop Keating, in 1823. An organ—built by Dreaper of Waterford—was erected in 1824, and is still in use.

In 1833 an Industrial School was opened to provide employment for the girls and women of the town, and in 1843, Mother Augustine Dalton conceived the idea of re-discovering the making of the beautiful lace known as Venetian Point Lace. After many experiments and careful unpicking of an exceedingly fine specimen of Venetian Point this good nun succeeded beyond measure, and started the lace-making industry, which now gives employment to forty-five workers, and which has identified the name of New Ross with one of the most beautiful art-products of any age—the world-famous Rose needle-point lace, known to experts as the New Ross "Rose Point." Specimens of this lace—pronounced by the late Alan Cole to surpass its prototype, the original Venetian Point—are to be found in the principal museums.

The National School dates from 1833, but new schools were built in 1848—thanks to the zeal and energy of Father (subsequently the famous Canon) Doyle, then C.C. of New Ross. These schools are capable of accommodating six hundred children, and cost close on £1,000. A new chapel—designed by Father Doyle—was built, in 1850-3, at a cost of £2,000, and a new wing was added to the convent.

In 1882 the General of the Carmelites, Father (now Cardinal) Gotti, visited the house, and, in 1883, the convent was transferred from the jurisdiction of the Superior of the Carmelite Order to that of the Bishop of the Diocese of Ferns. Further improvements were effected in the convent chapel in 1896.

The schools are thoroughly equipped, and at present (1915) are attended by about two hundred and fifty to three hundred children. The present community is twenty. Annexed is the list of Prioresses since 1817 :—

1817-1835.	Mother Teresa Kavanagh.
1835.	" Mary John Buchanan.
1838.	" Teresa Kavanagh, d. in 1843.
1841.	" Teresa Joseph Sutton.
1844-1850.	" Augustine Dalton.
1850.	" de Pazzi Roche.
1851.	" Agnes McDonagh.
1853-1862.	" Augustine Dalton.
1862.	" Teresa Joseph Sutton.
1865-1873.	" Augustine Dalton.
1873-1879.	" Aloysius Ledwige.
1879.	" Mary Ryan.
1882-1888.	" Evangelist Cullen.
1888.	" Aloysius Ledwige.
1891.	" Brigid Crane.
1894.	" Evangelist Cullen.
1897.	" Brigid Crane.
1900.	" Evangelist Cullen.
1903.	" Brigid Crane.
1906.	" Evangelist Cullen.
1909.	" Brigid Crane, d. August, 1910.
1910.	" Paul Roche.
1913.	" (still in office).

### III.—CHRISTIAN BROTHERS.

In 1849 the Christian Brothers got a foundation in New Ross, on the invitation of Father James Walsh, and the first Superior was Brother Glynn. The new foundation was dedicated to St. Joseph. Ever since, the schools have been kept well abreast of all modern requirements, and to-day there are about two hundred and fifty pupils on the rolls. The bell used in the Christian Brothers residence, was the old bell of Rosbercon parish church, and was presented to Brother Glynn by Rev. Michael Walsh, P.P. (1834-1875). A new residence was built in 1890.

### IV.—CONVENT OF MERCY.

In 1854 a Convent of Mercy was founded in New Ross, and the mansion house of Colonel Tottenham was given the Nuns by the owner on a long lease, at a moderate rent. The schools are under the National Board, and are well equipped.

### V.—CONVENT OF GOOD SHEPHERD.

The Good Shepherd Nuns were introduced by Father James Walsh, in 1860. On May 16th, 1860, the Nuns formally opened their house in a disused corn store—with Mother M. Keegan as first Superioress. Mr. Richard Devereux was a generous benefactor, and his two nieces joined the community. He also built an Industrial School, certified for seventy children, in 1870. Some years later a new convent and church were built—the latter serving as a chapel of ease to the parish church. Mother C. Bartley (1863-1877) was succeeded as Superioress by Mother M. Devereux (1877-1907) after whom came Mother M. O'Brien. The Magdalen Home shelters sixty Penitents. The Convent is situated in Irishtown, and occupies a splendid position. At present there are twenty-eight Sisters in Community.

### VI.—CONVENT OF ST. JOHN OF GOD.

The Sisters of St. John of God got a foundation in New Ross, in 1873, and ever since they have done incalculable good in the nursing of the sick poor.

## Parish of Adamstown.

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THE old name of Adamstown is Magheranevin, "the plain of the berries." Under the Anglo-Norman regime Magheranevin was acquired by the Marshal family, and, in 1233, the place is called "Matherneyuin"—subsequently corrupted to "Murnevin." The church belonged to the Archdeaconry of Ferns. It was only in the year 1418 that the name "Adamstown" was given to the parish, when Adam Devereux built a castle there, but the name Magheranevin continued as the ecclesiastical designation as late as 1600. The Sweetman family were associated with this parish from the 15th century and had a goodly property at Collop's Well, where was born the illustrious Nicholas Sweetman, Bishop of Ferns. William Philipps (Fitz Philip) was Rector in 1560, and with him the old Catholic regime passed away. In 1801, Bishop Caulfield returned the parish as worth £75 a year, having one curate. The Parish Registers go back to the year 1807.

The parish includes Adamstown, Newbawn, and Raheen, and represents the old parishes of Adamstown, Doononey, Newbawn, with parts of Inch, Horetown, and Kilgarvan. On October 29th, 1850, Bishop Murphy annexed to the recently-formed parish of Clongeen the chapel of Cullenstown, and the townlands of Assagarth, Horetown, Little Faree, and part of Newcastle.

Adamstown parish is bounded on the north by Cloughbaun and Bree, on the south by Clongeen, on the east by Bree, Taghmon, and Clongeen, and on the west by Tintern and Cushinstown.

### PARISH PRIESTS.

Rev. John MacEvoy was Pastor of the district from 1680 to 1720. He had been ordained in France, in 1674, and he registered himself, in 1704, as Pastor of Adamstown, Clongeen, Horetown, and Kilgarvan, residing at Newcastle.

Rev. Lawrence Doyle was P.P. from 1730 to 1762. The parish was then known as "Newbawn," and on July 23rd, 1753,

Bishop Sweetman made a visitation of it, on which occasion a sermon "above ye capacity of ye auditory" was delivered by Rev. Dr. Cassin, S.J.

Rev. Philip Devereux laboured from 1762 till his death on April 13th, 1795. He was Vicar General of Ferns.

Rev. John Shalloe, a native of Park, near new Ross, and P.P. of Castlebridge since 1794, was transferred to Adamstown on April 13th, 1795. He experienced all the horrors of the '98 period, and was a perfect angel of mercy all his life. Daily he might be seen with his pockets well-filled with food for the needy, and among his clerical friends, he was known as "slash pocket." His little thatched church in Newbawn was fired in '98, but he rebuilt it in 1806, and had it further improved in 1811. He also built chapels at Raheen and Cullenstown in 1814. His residence was in a small cottage at Ballyshannon, and he resigned the pastoral cure in 1817.\*

Rev. Peter Sinnott laboured from 1817 to 1835, and built the present churches of Raheen and Adamstown. He was a native of Sheepwalk, in the parish of Piercestown, and he resigned the pastoral cure on July 17th, 1835, retiring to his native place.†

Rev. Patrick Ryan, born in the parish of Glynn, and C.C. of Adamstown since 1818, was promoted to the pastorate on October 1st, 1835 and laboured for fifteen years. He repaired the church of Adamstown in 1840, and erected the present presbytery of Newbawn. His death occurred on September 19th, 1850, aged 56, and his remains were interred in the church of Newbawn.

Rev. Nicholas Furlong, a native of Glynn parish, and C.C. of Murrintown (Fiercestown) since 1849, was appointed P.P. on October 29th, 1850. He had been C.C. of Screen for nearly twenty-three years, and was in delicate health when promoted to Adamstown. However, he laboured for thirteen years, and, at length, resigned the parochial cure in August, 1864. His curate—Rev. Andrew O'Farrell—built the present presbytery at Raheen in 1859. Father Furlong died on July 11th, 1880, in the 80th year of his age, and was interred in the church of Newbawn.

Rev. Patrick Neville, a native of Cushinstown parish, and C.C. of New Ross since 1849, was promoted to the pastorate on September 25th, 1864, and laboured for twelve years. During his

\*Father Shalloe died on April 23rd, 1831, and is buried in Old Ross, where there is a monument to his memory, with a rhymed epitaph now almost undecipherable.

†Father Sinnott died in 1840.

term of office the tower of Adamstown church fell on March 10th, 1872, but was soon after rebuilt. Father Neville died in May, 1876, and was interred in Adamstown.

Rev. Nicholas Hore, a native of Kilmore parish, and Parish Priest of Tintern since September, 1875, was transferred to Adamstown in June, 1876. After eleven years rule he was made P.P. of Rathangan in July, 1887.

Rev. John Doyle, Adm. of Rathangan since 1882, was promoted to the pastorate in July, 1887. To him is due the present beautiful church of Newbawn, built in 1889, at a cost of £3,500, dedicated to the Sacred Heart of Jesus, and the Immaculate Heart of Mary. He also built the present National school at Raheen. Father Doyle died on November 15th, 1901, and was interred at Newbawn.

Very Rev. James (Canon) O'Brien—a native of Litter parish—who had been C.C. of Oulart and of Rathangan, and was P.P. of Crossabeg since 1893, was transferred to Adamstown on November 24th, 1901. He built a new school at Newbawn and a teacher's residence at Adamstown, and he has effected considerable improvements in the churches at Raheen and Adamstown.

#### ANTIQUITIES, ETC.

At Collop's Well there is a splendid Dolmen, but, unfortunately, owing to vandalism, it is now imperfect. There are two other wells, viz., Henry's Well and John's Well.

Ruins of castles are to be found in Newbawn, Courthoyle, and Adamstown. Courthoyle (Court Howell) was a 13th-century stronghold of the Howells, or Walshes. Adamstown castle was built by Adam Devereux in 1418, and was rebuilt by Sir Nicholas Devereux in 1556, as is testified by a sculptured heraldic slab which is now in the possession of the Downes family.

There is a fragment of a cross in the graveyard of Adamstown which some local antiquarians describe as marking the last resting place of St. Abban. This is purely traditional : it is a 13th-century cross of the usual pattern. The feast of St. Abban is on March 16th, but there is another St. Abban commemorated on October 27th.

Chapels formerly existed at Templenacrow and Templeshelin: the former was dedicated to the Holy Cross, while the latter was in honour of St. Sillan.

The granite monument—a replica of Pompey's Pillar—erected

by General Browne Clayton at Carrigadaggin, near Carrickbyrne, to the memory of Sir Ralph Abercrombie, only dates from 1841.

Scullabogue—associated with sad memories of '98—is in the parish.

In Courthoyle churchyard are buried five priests of the Doyle family, to one of whom (Very Rev. Thomas Doyle, Dean of Ferns and P.P. of New Ross, who died in 1830) is erected a monument on which is a beautiful Latin inscription\* written by the famous Bishop Doyle, J.K.L., as follows :

Hic jacet  
Corpus Reverendi THOMAS DOYLE,  
Qui per multos annos vicarias vices  
In diocesi Fernensi gerens  
Animos omnium tam exemplo quam doctrina  
Eruditiv.  
Suavis, patiens et mansuetus  
Dissensiones perenit  
Lites composuit  
Et omnes ad amorem Dei et proximi  
Inflammare allaboravit  
Prudens atque gravis  
Consilium sanum et sanctum petentibus  
Praebuit  
Et sicut imbres qui cadunt super terram  
Eloquia sapientiae ejus erigebant elisos  
Moestosque foevebant  
Sollicitus quae Dei sunt non quae sunt mundi  
Curae animarum perpetuo incubuit  
Pauperes ut filios habuit.  
In eorum sublevandis necessitatibus  
Omnia quasi detrimentum propter amorem  
Domini Iesu Christi  
Existimavit  
Quotidie sacrificium obtulit  
Quotidie preces pro grege sibi commissa  
Coram Domino fudit  
Omnium provocans affectum  
Omnibusque insignitus virtutibus  
Effulsit sicut lucernam in domo Dei  
Morbo tandem et labore confectus  
Migravit e vita  
Pridie Kal. Septembbris  
Anno salutis nostrae MDCCCXXX  
Aetatis vero suaee LXXIV.  
Requiescat in pace.

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\* To prevent misconception it may be well to state that the inscription is given exactly as it appears—which will account for a few obvious errors.

Kilbraney was a grange of Tintern Abbey, but there was no church, merely a chapelry. There is, however, a holy well, St. Mary's, not far distant. It is said that the Franciscan Friars of the Third Order had a house here in the 15th century. Doonooney—formerly an important parish—is now but a townland. Not a trace of the old church now remains, but near the site is a fine moat.

Camaross (parish of Kilgarvan) was a famous Celtic monastery, founded by St. Abban, whose successor was St. Mo Sacer of Tomhaggard. The latter saint died in 650 (see KILMORE).

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## Parish of Clongeen.

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CLONGEEN was formerly known as Clongeen Moedhoc, as it was one of the churches founded by St. Aedan (Moedhoc). St. Moling as a boy met the founder of the See of Ferns in the church of Clongeen, as is recorded in the old Irish Life. In 1321 the church was appropriated to the Priory of Kilmainham, and so continued till 1540. On July 8th, 1566, James Barnewall was leased "the Rectory of Clongeen, with its two chapelries of Fary High Rath (Faree) and Rathgory—parcels of said Rectory." Clongeen represents the old parishes of Clongeen, Rosegarland (Inch) and Owenduff.

In the 17th century Clongeen formed part of the parish of Adamstown, but in the 18th century it went with Tintern. The present parish was formed on June 2nd, 1847.

### PARISH PRIESTS.

Rev. Patrick Marshall, a native of Tagoat, C.C. of Tintern since 1834, was appointed first Parish Priest of Clongeen on June 2nd, 1847, with Rev. Thomas Doyle as C.C. As before stated (see ADAMSTOWN) Cullenstown curacy was incorporated with Clongeen in September, 1850. Rev. John Murphy was C.C. from 1851 to 1853, whose successors were Rev. Thomas Busher (1853), Rev. John Furlong (1854-1858), Rev. Alex. Kinsella (1858-59), and Rev. Richard Kelly (1859-1862). Father Marshall died January 21st, 1862.

Very Rev. William (Canon) Moran, C.C. of Piercestown since 1857, was appointed P.P. on January 26th, 1862, and laboured zealously for twenty-six years. He died on January 2nd, 1888.

Rev. Murtagh Sullivan (ordained on September 2nd, 1866), chaplain of the Convent of the Reparation, Wexford, since 1881, was promoted to the pastorate on January 20th, 1888. After eleven years in Clongeen Father Sullivan was transferred to Bannow on July 30th, 1899.

Rev. James Murphy, C.C. of Marshalstown (1883-1899) was appointed P.P. on August 20th, 1899, but within two years was transferred to Craanford (August 5th, 1901).

Rev. John Lyng, C.C. of Newtownbarry since February, 1885, was Pastor from August, 1901, till his death on August 20th, 1911.

Rev. Michael Hickey, C.C. of Templeudigan (Rathnure) since November, 1895, was promoted to the pastorate of Clongeen on September 1st, 1911, and is the present P.P.

#### CARMELITE FRIARY OF HORETOWN.

In 1350, Philip Furlong of Horetown gave a foundation at Horetown for the Carmelite Friars. It was a small Priory, and the lives of the Friars passed uneventfully till the dissolution of the religious houses in 1540. Even after the dissolution, the Friars did not desert the locality, as we meet with references to them in 1620 and 1648. Father Edmond Nevin was Prior from 1725 till his death on April 28th, 1777.\* The inscription (now undecipherable) on his tomb in St. Mary's (Our Lady's) Cemetery, Taghmon, runs as follows :—



Here lies the body of  
The REV. EDMOND NEVIN,  
Prior of the Convent of Horetown,  
who departed this life,  
the 28th of April, 1777,  
aged 94 years.

The Carmelites acted as curates at Cullenstown in the 18th century. Bishop Caulfield, in his *Relatio* of 1795, mentions that there was a Carmelite Friary at Horetown, "with only one Friar." The last of the Order in Cullenstown was Father Hughes, who died in 1817, and was buried in Taghmon, in Our Lady's Cemetery. Not a trace remains of the old Friary, which was situated near Goff's Bridge. During the Penal days the Carmelites kept a school near their old foundation, but it disappeared in 1817, and on its site stands the public-house of Mr. James McCarthy. *Sic transit!*

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\*His Will was proved in 1778. It is now in the P.R.O., Dublin.

## ANTIQUITIES.

The old church of Clongeen—dedicated to St. Aedan—has long since disappeared, but St. Mogue's Well is near the cemetery, about 300 yards north. The cemetery was the burial place of the Sweetman family, one of whom, Roger Sweetman, died at the age of 102. The inscription on Bishop Sweetman's tomb is now almost undecipherable, but it was copied by Canon William Moran, P.P., in 1872, and runs as follows:—

“Here lies the body of  
The MOST REV. DOCTOR  
NICHOLAS SWEETMAN,  
who departed this life  
the 13th October, 1786,  
aged 86 years, Bishop of Ferns 42.  
Requiescat in Pace. Amen.

At Loughnageera is the site of a church, which was dedicated to St. Catherine. Near the site is St. Catherine's Well.

There are now no traces of the chapels at Faree and Rathgory.

Abbeybraney House occupies the site of the old Grange of Kilbraney, which has been noticed under ADAMSTOWN.

Rathgory castle was built by the Sweetmans.

In former days Owenduff parish belonged to Tintern Abbey.

## Parish of Cushinstown.

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THE comparatively modern parish of Cushinstown represents the old parishes of Old Ross, Carnagh, Kilscanlan, and Terryrath—the townland of Cushinstown being in the civil parish of Carnagh. Old Ross is about five miles from New Ross, and was of considerable importance in the 13th and 14th centuries. From the Marshall family the Rectory devolved on the Norfolk family, who held it till 1540. The last Catholic Rector was Rev. James Tobin in 1550: he died in 1565. Terryrath—also written Tullyrough, Terryrough, Tellerath, etc.—was really a chapelry in the parish of Carnagh. In the early years of the 17th century, Rev. Richard Fitzharris and Rev. John Quilty laboured in the district, as we learn from the Report of Bishop Ram in 1612. At that date Kilscanlan had been united to Old Ross. Father Quilty died at Ballyhope, in 1615. The Registers go back to January, 1753, but the Registers of Baptisms and Marriages are missing from 1830 to 1863. In 1801 Bishop Caulfield returned the parish of Old Ross as worth £60 a year, with one curate.

### PARISH PRIESTS.

In 1685 Rev. Bryan Madden was Pastor of Carnagh, Ballyanne, and Kilscanlan, while Rev. Aedan Redmond was Pastor of *Old Ross*, Chapel, Killegny, Templeudigan, and Rossdroit. Both of these priests registered themselves in 1704.

Rev. Bryan Murphy was appointed P.P. in 1740 and had a pastorate of thirty-nine years. In 1753 Bishop Sweetman held a Visitation and confirmed at Rathgarogue—the then parochial church of the district. Father Murphy died on May 31st, 1779.

Very Rev. Patrick (Canon) Doyle was P.P. from June, 1779, till his death on November 25th, 1813. He lived at Ballymacar in the parish of Old Ross.

Rev. William Connick laboured from December, 1813, for the long period of thirty-eight years. His curate, Rev. John Dunne, was made P.P. of Ballindaggin in 1825, and was replaced successively by Rev. James Cullin (1825-27), Rev. Patrick Dempsey (1827-1832), Rev. James Sinnott (1832), and Rev. Richard Barry (1832-1836). In 1835 there were churches at Cushinstown, Rathgarogue, and Terryrath. Father Connick died on May 28th, 1851.

Rev. John Rickard, C.C. of the parish for over twenty years, was promoted to the pastorate on June 16th, 1851. He resigned on February 2nd, 1863.

Very Rev. William (Canon) Murphy was P.P. from February 14th, 1863, till his death on December 26th, 1880, aged 66. To him is due the erection of the fine Gothic church at Cushinstown, at the opening of which by Bishop Furlong, in 1868, the sermon was preached by Rev. Father Harbinson, C.SS.R.

Canon Murphy\* also built a beautiful presbytery at Cushinstown in 1864-5; a fine church and presbytery at Terryrath in 1869; and he renovated the church and presbytery in Rathgarogue.

The Venerable John (Archdeacon) Furlong, P.P. of Cloughbawn from June, 1869, to 1881, was transferred to Cushinstown on February 4th, 1881, and laboured for nearly thirty years. During his pastorate the present church of Rathgarogue was built. Archdeacon Furlong died on November 30th, 1910, aged 82 years.

Rev. James Hartley, C.C. of Glynn since 1900, was promoted to be P.P. on December 16th, 1910, and died on January 6th, 1914, aged 49.

Rev. James Redmond, C.C. of Gorey since February, 1892, was appointed P.P. on February 1st, 1914, and is the present Pastor.

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\* Canon Murphy was an admirable Administrator and man of business, and he was given the sites of most of his church buildings by Mr. Lambert of Scarnagh, a generous Catholic landlord. His plan to raise funds for building was to buy extensively young cattle, and then give them out to the local farmers to rear and feed until they were fit for the market, when they realised fine prices. With the handsome profits thus derived the Canon carried out his plans for the erection of churches, presbyteries, and schools.

## ANTIQUITIES.

In the whirligig of Time the town of Old Ross has disappeared, and its site is occupied by a few houses on the estate of Lord Carew. The manor and castle passed to Sir Thomas Colclough of Tintern Abbey, under King James I., and was in possession of his nephew Anthony Colclough in 1640. In 1684 Robert Leigh, of Rosegarland, describes the castle as then "quite out of repair," and he mentions "the old ruined church and about 50 cabins of thatched houses, with about 1,200 acres of land adjoining, now possessed by Abel Ram of Dublin." A mound marks the site of the castle. The Protestant church marks the site of the old Catholic church.

Formerly, Terryrath was a chapelry forming part of the Prebend of Toom ; while Kilscanlan was a mensal parish. Ballyanne furnished a title for Cahir Mac Art Mac Murrough. At Terryrath (in the parish of Carnagh) are the ruins of an ancient castle. The remains of the old parish church are in the centre of the ancient cemetery : in the latter is the vault of the Lambert family.

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## Parish of Ramsgrange.

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THE present parish of Ramsgrange is modern, and only dates from 1863—when it was formed out of the large parish of the Hook. Up to the year 1863 Ramsgrange was one of the four curacies of the Hook, namely Ramsgrange, Duncannon, Templetown, and Poulfur, but on the death of Rev. George Murphy, on March 17th, 1863, Bishop Furlong divided the parish of the Hook into the parishes of Ramsgrange and Templetown—Rev. Thomas Doyle becoming the first pastor of Ramsgrange, and Rev. William Codd first pastor of Templetown. An account of the latter parish will be found in its proper place under TEMPLETOWN.

Ramsgrange, or the parish of St. James, includes Duncannon. It is bounded on the north by Suttons Parish and Gusserane ; on the south by Templetown ; on the east by Tintern ; and on the west by the river Barrow. The Registers go back to 1835, and the earliest entry runs as follows :—" On this day (September 24th, 1835) I received my appointment to the united parishes of St. James and the Hook : Signed, George Murphy, P.P."

The church of Ramsgrange was dedicated to St. James, but in the 15th century St. James's was united to Killesk, both being impropriated to the Abbey of Dunbrody, as was also the chapelry of Rathroe and the church of Ballyhack. At Duncannon was the chapelry of Kilbride, but the village did not come into prominence until 1606, when Sir Laurence Esmonde was appointed Governor of the Fort.\* In the Catholic arrangement Killesk is included in Suttons Parish.

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\* The Papal Nuncio Rinuccini spent some months in Duncannon during the Confederate regime.

At St. James's, Ballyhack, Abbot Everard, O.Cist., was chaplain in 1648-9. The thatched chapel of Ramsgrange was burned by the ascendancy faction on June 19th, 1798. The present church was built in 1838-1843—towards which a sum of £500 was collected on June 5th, 1842, on the occasion of a sermon by the famous Father Tom Maguire.

#### PARISH PRIESTS.

Very Rev. Thomas (Canon) Doyle, who had been C.C. of the Hook from January, 1853 to 1858, was appointed Adm. of Ramsgrange and Duncannon in May, 1862, and first P.P. of Ramsgrange on March 17th, 1863. During forty-one years his voice and pen were untiring in the cause of faith and fatherland. He gave up his house to the Sisters of St. Louis, and contented himself with a small room in the convent. Not alone did Canon Doyle introduce the Sisters of St. Louis, but he introduced the De La Salle Christian Brothers and he built schools at Ramsgrange (1886-1891) and Ballyhack (1894). Ably assisted by his curate, Rev. John Browne, he also erected a splendid church at Duncannon, dedicated to the Blessed Virgin, under the title of "Star of the Sea," on May 18th, 1896. Five years previously (1891) the beautiful presbytery was built by Father Browne, C.C., now Canon Browne of Litter. Canon Doyle died on October 21st, 1903, aged 88.

Very Rev. Nicholas (Canon) Sheridan, B.C.L., who had been President of St. Peter's College, Wexford, from 1890 to December, 1903, was appointed P.P. on January 6th, 1904, and is the present Pastor.

#### ANTIQUITIES.

The fortified church of St. Catherine, at Nook (le Newge, Nugge, or Neuke) was built on the site of a Celtic oratory dedicated to St. Inick (Inioge)—whose memory is still preserved at Killinick and Nook Bay. It is a little to the north of Ballyhack, and dates from the middle of the 14th century. At the west-end a dwelling-house was incorporated. Buttermilk Castle is on the south-east of St. Catherine's Bay.

There are traces of the old church at Rathroe—impropriated to Dunbrody Abbey in 1331—and O'Donovan states that this was one of the few churches built in a Rath. There are also traces of old chapels at Shelbaggan (Ramsgrange), Kilbride (Duncannon) and Tiompal Buidhe (Battletown). The site of a castle may still be seen at Battletown, in the Castle Meadow.

Ballyhack was founded *circa* 1260 as a Preceptory for Knights Hospitallers, of which Kilmainham was the chief house in Ireland. It flourished till the dissolution of the monasteries. William Keating was the last Preceptor in 1540. The castle of Ballyhack dates from the 14th century and is still in tolerable preservation. It contains a stone altar in a recess off the principal rooms. The castle was taken by Cromwell early in February, 1650.

## RELIGIOUS HOUSES.

### I.—SISTERS OF ST. LOUIS.

In 1871 the late Canon Doyle introduced the Sisters of St. Louis (from Monaghan) to Ramsgrange. These Nuns at first opened a female school and conducted a boarding school till 1906. In the latter year it was deemed of greater advantage to avail of the provisions of the Department, and open a school of Rural Domestic Economy. This school has been very successful for the past nine years, and is open to female students over sixteen years of age. The curriculum includes dairying, poultry-keeping, horticulture, household management, cookery, laundry-work, and needle work. Thirty places for resident students are provided by the Department, at a nominal fee.

The Sisters also have charge of the National schools, which were built in 1886. The Community numbers twenty-nine Sisters, and the present Superior is Mrs. Whelan.

### II.—DE LA SALLE CHRISTIAN BROTHERS.

The De La Salle Christian Brothers were introduced by the late Canon Doyle in 1888, and they conduct schools, primary and industrial.

## Parish of Suttons.

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SUTTONS PARISH represents the older parishes of Kilmokea, Whitechurch, Ballybrazil, Killesk, and portions of St. James's and St. Mary's. As a matter of fact the name "Suttons" does not appear as a parish or a townland in the civil divisions, but since the 18th century, when Horeswood was made the Catholic centre of the district formerly belonging to the Sutton family (who lived in Ballykeeroge Castle), the name of "Suttons Parish" has attached to Kilmokea and the adjoining parishes in the Catholic arrangement. It is also known as Horeswood. Within the bounds is the historic Abbey of Dunbrody. The Great Island (parish of Kilmokea) includes the *Cumar na tri nUisce*, which is the boundary of the diocese of Ferns, as fixed by the Synod of Rath Breasail in 1118. Keating's "Mileadhach" is Loughtown (Portillach) adjoining the site of the old church of Kilmokea. In 1399 the church was called "St. Macethe de Island," and the Island formed part of the corps of the Precentorship of Ferns. Ballybrazil was an impropriate Rectory ; and Killesk belonged to Dunbrody. Whitechurch was (and is) a Prebend in the Chapter, and in 1560 James Laffan was the last Catholic Prebendary under the old regime. Father John Devereux, O.Cist., laboured in the district from 1623 to 1640, and he was succeeded by Father Patrick Everard (titular Abbot of Dunbrody), who died in 1650. The oldest Parish Register begins with the year 1824.

### PARISH PRIESTS.

Rev. Richard Redmond was P.P. of Whitechurch, Kilmokea, and Ballybrazil from 1675 to 1715, and he registered himself as such in 1704—residing at Priesthaggard. At the same date (1704) Rev. Michael Downes registered as P.P. of Dunbrody and Owenduff, residing at Ballygarvan. Father Michael Downes was arrested in 1702, and again, in June 1714, solely for exercising his ministry. He died in 1741.

Rev. George Kehoe was P.P. from 1741 to 1765. About the year 1743 a thatched chapel was built at Dunganstown (in the parish of Whitechurch), and in 1753, Bishop Sweetman made a visitation of the parish, on which occasion Father James Nolan of New Ross preached a fine Irish sermon.

Very Rev. Gregory (Canon) Browne was P.P. of Suttons from 1765 to 1789. In the latter year he was transferred to the parish of the Hook.

Rev. Robert Barron was appointed P.P. in May, 1789, but in little over three years he was transferred to the Hook on November 3rd, 1792.

Rev. James Doyle was made P.P. on November 3rd, 1792, and experienced all the miseries of the '98 period. He died in 1816.

Rev. James Murphy was P.P. from 1816 till his death on March 29th, 1825.

Rev. Jeremiah Gormacon (O'Gorman) C.C. of the Hook, was promoted to the pastorate of Suttons on April 3rd, 1825, but died within three years, on March 21st, 1828.

Rev. Edmond Redmond, C.C. of Ballygarret since 1814, was appointed P.P. on April 24th, 1828, and laboured for over twelve years. In 1835 the parish had two churches, one (the parochial) at Horeswood, in the townland of Ballinamona, and the other at Ballykelly—the curate being Rev. Patrick Dempsey. In January, 1840, a second curate was provided, Rev. J. Doyle. Father Redmond died on September 10th, 1840, aged 54.

Rev. Michael Mitten, successively Adm. of Enniscorthy and Camolin, and P.P. of Oulart since October, 1832, was transferred to Suttons on October 20th, 1840, and had a pastorate of seventeen years. He renovated the church of Horeswood, and died on November 17th, 1857.

Very Rev. John (Canon) Dunne, C.C. of the Hook since the 1st of February, 1835, was promoted to the pastorate of Suttons on December 17th, 1857, and died on August 7th, 1879.

Very Rev. Loughlin (Canon) Druhan, P.P. of Tomacork since 1872, was transferred to Suttons on September, 15th, 1879, and had a pastorate of over seventeen years. He died on February 12th, 1897.

Very Rev. Andrew (Canon) Cavanagh, P.P. of Rathnure since 1895, was transferred to Suttons in March, 1897, and died on July 7th, 1903. He effected many improvements in the parochial church and parochial buildings.

Very Rev. John (Canon) Roche, formerly a member of the House of Missions (1880-1893), C.C. of Duncannon (Ramsgrange) since May, 1893, was promoted to Suttons on July 20th, 1903, and is the present Pastor.

#### ANTIQUITIES.

Dunbrody Abbey is the principal object of antiquarian interest in the parish. Notwithstanding mere vandalism, the Abbey is still in wonderful preservation, and in recent years has been repaired and conserved by the Board of Works. Founded as "De Portu S. Mariae," in 1176, by Harvey de Montemorisco for Cistercian monks, it was colonised from St. Mary's Abbey, Dublin, and was confirmed by Prince John, in 1185, and by Pope Celestine III, in 1195. The Abbey church was consecrated in 1201 by Herlewyn, O.Cist., Bishop of Leighlin, who was buried in the Abbey in 1217. During the 13th century the Abbey was richly endowed, and the Abbot sat as a spiritual peer in the Parliaments of the Pale. The last Abbot was Alexander Devereux, who ruled from 1521 to 1539, when he was made Bishop of Ferns. But though the monks disappeared *circa* 1560, titular Abbots were appointed in hopes of better days. In 1623 Rev. John Devereux O.Cist., was professed for Dunbrody, and in 1645 Rev. Patrick Everard, O.Cist., was given formal possession of the Abbey as Abbot. Abbot Everard acted as P.P. of the district, with St. James's, Ballyhack, as his parochial church, where he was visited by the Papal Nuncio, Rinuccini, in 1647. He died in 1650. In 1660 the Abbey and its possessions passed by marriage to the Earl of Donegal.

Killesk Castle is now in ruins ; it belonged to the Barrons in the 16th century.

The Great Island was acquired from the Ormonde family, in 1710, by Colonel Palliser. In 1851 it was sold to the Powers of Faithlegg.

An old Celtic monastery was founded by St. Abban in Whitechurch, in the early years of the 7th century, but all traces of it have long since passed away.

## Parish of Templetown.

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THE parish of Templetown or of the Hook represents the older parishes of the Hook (*Cill Dubhain*) and Fethard, but it also included St. James's, Duncannon, and Ramsgrange until 1863 (see RAMSGRANGE). Templetown derives its name from the Knights Templars who had a Preceptory at Kilclogan, "the Church of the Stone Castle," or "the Church of the Round Hill." St. Elloc is Patron of Templetown. He was a younger brother of St. Dubhan of the Hook or Churchtown, and his name is still remembered in the Anglicised form of St. Elloc's Well, "Toberluke." All previous writers follow Ware and Brennan in assigning to the "O'More of Leix" the honour of founding the Preceptory of Kilclogan (Templetown), but it appears to me that the real founder was Dermot MacMurrough, King of Leinster, or else O'Morchoe. St. Dubhan is venerated on February 11th. His name means "a fishing hook," and, from this circumstance, the *Rinn Dubhain* or "the Point of St. Dubhan," became known as "the Point of the Hook," and ultimately "the Hook." Poulfur ("the cold pool") was one of the earliest grants given to the Knights Templars of Kilclogan. In 1312 Kilclogan passed to the Knights Hospitallers—and the sum total of its revenue was given as £140 4s. 6d. It then held the churches of Kilclogan and Meelnagh, and certain tithes at Killurin. The Preceptory was suppressed in 1541, and by an Inquisition held in that year, Kilclogan was found to be possessed of the Rectories of Hook, Templetown, St. Michael's (Wexford), Duncormick, with other lands and tithes.

Fethard church was dedicated to St. Aedan. Both the manor and the church belonged to the Bishops of Ferns, and were confirmed to them in 1245 and again in 1308 by the Prior of Christ Church, Canterbury, in exchange for the churches of Bannow, Kilcowan, Kilmore, Kilturk, and Tomhaggard. In

1386 Maurice Sweetman was Rector, whose successor, in 1404, was Thomas Wogan. From the 15th century Fethard was the summer residence of the Bishops of Ferns. The church was a valuable prebend, and was enjoyed by Thomas Purcell from 1490 to 1531. Bishop Purcell (1519-1539) resided in the castle, which was situated near the present Rectory, but which has disappeared since the close of the 18th century. This castle must not be confounded with the present Castle of Fethard, built by the Suttons of Ballykerogue, about the year 1380. Bishop Alexander Devereux of Ferns died at Fethard in July, 1566, and was buried in the cemetery of the church. In 1554 William Purcell and Robert Rothe were respectively Rector and Vicar of Fethard, and with them ended the old Catholic regime. Fethard was made a Borough in 1613, and returned two members to the Irish Parliament till the Union. In the present Protestant church is the ancient baptismal font belonging to Dunbrody Abbey. Formerly there were chapels at St. Helen's (Houseland), at St. Brecaun's (Portersgate), and at Churchtown. Templetown is bounded on the east by Bannow Bay; on the south by St. George's Channel; on the west by Waterford Harbour; and on the north by Ramsgrange. From near Mallin's Cross the stream flowing into Waterford Harbour and separating Ballystraw from Ballinruan completes the boundary between the parishes of Ramsgrange and Templetown. The Register of Baptisms and Marriages goes back to the year 1792. In 1801 Bishop Caulfield returned the parish as worth £115 a year, with one curate.

#### PARISH PRIESTS.

Rev. Daniel Magrane was P.P. of Fethard, Templetown, and Churchtown, from 1686 till his death in 1724. His will was proved in the latter year.

Very Rev. Thomas (Canon) Broaders (C.C. of Horetown from 1718 to 1724) succeeded Father Magrane in 1724, and laboured strenuously for almost fifty years. He built a modest church at Ramsgrange, in which Bishop Sweetman held a Visitation and Confirmation in 1753. He was Precentor of Ferns, and his silver chalice, dated 1742, is now in Ramsgrange.

According to a well-founded tradition Canon Broaders exorcised the devil out of Loftus Hall, and certain it is that he was *persona grata* with the Loftus family, utilising his interest for the benefit of the Catholic tenants in the Hook district. At his death, on January 17th, 1773, a friendly dispute ensued as to where his remains would be interred, but the people of Horetown carried their point, and Canon Broaders was buried in Horetown, where there is an altar tomb erected to his memory, on which is a Latin inscription as follows :—“ Hic jacet corpus Rev<sup>di</sup>. Thomae Broaders V.G. Fern. Obiit 17 Januarii, 1773, anno natus 73.”

Rev. Anthony Broaders, a nephew of the preceding Pastor, was P.P. from 1773 till his death on May 27th, 1789. His will was proved in 1789. He is described as P.P. of St. James's and the Hook. He built a small church at Templetown in an obscure situation. His remains were interred in Templetown cemetery, where there is a fine limestone slab inscribed as follows :—

“ Here lies the Reverend Anthony Broaders  
Who to the Church did plight his troth ;  
See by the Cross, Host, and Chalice,  
The emblems of his sacred office ;  
Years 26 he fed this district,  
Which number doubled closed his exit.

In 1789 subtil death snatched him away.”

Rev. Gregory Browne, P.P. of Suttons Parish, was transferred to the Hook in May, 1789, and laboured till his death on October 18th, 1792.

Rev. Robert Barron, P.P. of Suttons Parish, was P.P. of St. James's and the Hook from November 3rd, 1792 to 1815. He lived at Curraghmore, Ramsgrange, and was interred at Ballyhack, in the family vault of the Barrons of Killesk. In 1795 he built a substantial cruciform church at Templetown—now used as a parochial hall.

Rev. Edward O'Flaherty, C.C. of the Hook from 1802 to 1815, was made P.P. of the Hook in the latter year. His curates were Rev. Peter Corish (sent to Gorey in 1822); Rev. Jeremiah Gormacon (made P.P. of Suttons in 1825); Rev. David Hore

(sent to Ferns in 1829); Rev. P. Marshall (sent to Tintern in 1834); Rev. Walter Harpur (sent to Glynn in 1830); Rev. Edward Kavanagh, Rev. Nicholas Purcell, and Rev. Richard Stafford. During his pastorate he built three chapels, two presbyteries, and two schools. He died on July 10th, 1835, and was buried in Poulfur church, in which there is a monument bearing the following epitaph\* :—

“Deo Optimo Maximo.

“Beneath this monument are deposited the mortal remains of the Rev. Edward O’Flaherty, P.P. of the united parishes of St. James and Templetown. His laborious life in the vineyard of the Lord closed on the 10th day of July, 1835, in the 73rd year of his age, amid the tears and benedictions of his beloved flock. The primitive simplicity, unaffected piety, and pure intention of his conversation and conduct won the affection of all who knew him. Three chapels, two schoolhouses, and two presbyteries, erected during his administration of thirty-five years, are monuments of his pastoral zeal and of the cordial co-operation of a generous people. He died as he lived, a good Christian priest, poor in the perishable wealth of this world, but rich in the treasures of grace and good works that endureth forever. Requiescat in pace. Amen.”

Very Rev. George (Canon) Murphy, C.C. of Wexford since September, 1820, was appointed P.P. of the Hook on October 1st, 1835. He had a pastorate of over twenty-seven years, and died on March 17th, 1863. After his death the parish was divided into Ramsgrange and Templetown—the former becoming a separate parish.

Rev. William Codd, C.C. of the Hook since February, 1835, was appointed Adm. of Templetown and Poulfur in May, 1862, and was made first P.P. of Templetown, in the new arrangement on March 17th, 1863. After a pastorate of three years he resigned in December, 1866, and died in April, 1874. He lived at Poulfur, and is buried there.

Very Rev. James (Canon) Lyng, C.C. of the Hook from 1849 to 1853, and of Taghmon since 1853, was made Adm. of Temple-

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\*The wording of the epitaph—save the name and date—is the same as that on the tomb of Father Peter Doyle of Tintern in 1831 (see TINTERN).

town in December, 1866, and succeeded to the pastorate in April, 1874. He died on March 9th, 1881.

Rev. Richard Kelly, C.C. of Templetown since 1862, was promoted Pastor on March 22nd, 1881, but only lived five years. When C.C. of Templetown he built the present substantial parochial house, now occupied by Father Cloney. He died on May 6th 1886\*.

Very Rev. William (Canon) Sinnott, C.C. of Ballymore since 1879, was appointed P.P. on June 1st, 1886. He took up his residence at Templetown, and built the present beautiful Gothic church, in 1896. It was dedicated to All Saints, St. Dubhan, and St. Elloc. Canon Sinnott died on March 18th, 1911, aged 78.

Rev. Thomas Cloney, Adm. of Wexford since 1908, was appointed P.P. on April 20th, 1911, and is the present Pastor.

#### ANTIQUITIES.

Finn Mac Cumhal resided for a time at Rinn Dubhain, also known as Rinn Chinn Aisi. The old church of Churchtown is now ruinous, but it contains some interesting monuments. Hook Lighthouse is the most ancient in Ireland, and was formerly looked after by the Austin Canons, whose church (St. Dubhan's) adjoins the Tower of Hook. Brecaun church (St Breccan's) is in Portersgate, and is on the edge of the cliff, but the cemetery has disappeared. An Ogham stone was discovered in the ruins in 1854, commemorating Setna, grandson of Dearc Mosaig, son of Cathair Mor, King of Ireland, A.D. 120-122. In Fethard churchyard is a fine Anglo-Norman tomb, on which is inscribed:—"Thomas de Ancayne gist. Deu de sa alme eit merci. Amen."

Houseland Castle, Slade Castle, and Kilclogan Castle, give evidence of the former importance of this district. As previously stated, the old castle of Fethard has disappeared, but there is a

\*During the Autumn of 1884, owing to the removal of the Rev. David Walsh, C.C., to Castlebridge, the sympathisers of the Land League wished to have him recalled, but the Bishop appointed Rev. John Lyng on November 1st. The people then closed the church at Templetown and refused admission to Father Lyng, who was transferred to Newtownbarry on February 1st, 1885. The church remained closed till May 15th, 1885, when Rev. John Hanley was sent as C.C. Father Hanley died on May 30th, 1888.

more modern castle, built before the close of the 14th century. St. Helen's Well is in Houseland.

The inscribed stone at Baginbun is a "fake," as is also the one in Fethard Castle. As to the derivation of the place-name there is much difference of opinion, but I fancy it has some connection with the provenance of Shelbaggan. The suggestion that "Bag" and "Bun" were two mythical ships of the early Anglo-Normans is akin to the "Hook" and "Crook" derivation, or of Mr. Leigh's equation of Fethard as "Fight Hard." Redmond's Hall was rechristened Loftus Hall in 1675, and the "Hall" itself was repaired by Henry Loftus, who died in 1716. The present Loftus Hall was built in 1871-3. The Loftus family also acquired Dungulph Castle.

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## Parish of Tintern.

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THE name of "Tintern" got applied to the parish by reason of the fact that William Marshall, in 1201, founded a Cistercian Abbey at this place, and called it after the English Tintern Abbey on the Wye, in Monmouthshire. The place itself was known as Kinnagh (Bannow Lough), and it was an episcopal manor of the See of Ferns. As will be seen under Bannow, the parish of Tintern was formerly included in Bannow. As late as 1425 the monks of the Irish Tintern Abbey had to pay a pension of thirteen marks annually to the Prior and Convent of Canterbury for certain lands. The parish church of Kinnagh was appropriated to Tintern Abbey in 1390. The Abbey was dissolved in 1540. It held the Rectories of Bannow, Kilcowan, Kilmore, Kilturk, Nash, Ballygarvan, Clonmines, Tintern, Whitechurch, and St. Mullins; as well as lands at St. Kieran's, St. Leonard's, Owenduff, Killegny, the Saltees, etc. In 1562 Anthony Colclough acquired the lease of Tintern and its possessions, which his descendants hold to this day, and in 1576 he was granted the whole property for ever, at a rent of £26 4s. annually. Sir Anthony Colclough died on December 9th, 1584, and was buried in the old Catholic church of Kinnagh (Tintern)—now ruinous—where there is a fine monument to his memory.

In 1801 Bishop Caulfield returned the parish as valued at £60 a year; with two curates. The parish Register goes back to 1827-8.

### PARISH PRIESTS.

Rev. John M'Iriall (Macreal) was Pastor of Kinnagh from 1690 till his death in 1736. He resided at Killesk, and registered himself in 1704. After a pastorate of forty-six years, he died on July 24th, 1736, and was interred in Ballyhack. Father Michael

Downes was his curate, but, in order to defeat the law, registered himself, in 1704, as P.P. of Dunbrody and Owenduff—residing at Ballygarvan.

Rev. Owen Caulfield was Parish Priest of Tintern from 1736 till his death on January 9th, 1746. He built a thatched chapel at Ballycullane. Through the kindness of the Colclough family he was permitted to keep a classical school at Saltmills, where was educated his nephew, James Caulfield, afterwards Bishop of Ferns.

Rev. Michael Downes was P.P. from 1746 to 1750. No particulars of his pastorate have been handed down.

Very Rev. Bernard Downes was appointed Pastor in 1750, and was made Dean of Ferns in 1760. His church was at Clongeen. By special indult he was one of the three prelates at the consecration of Bishop Caulfield on July 7th, 1782. Dean Downes, who erected the old church of St. Mary's at Tintern, resigned in 1798, and died in 1801.

Very Rev. Peter (Canon) Doyle, half-brother of the great 'J.K.L.', was Adm. of Tintern from 1798 to 1801, and succeeded to the pastorate on the death of Dean Downes. At this date Ballycullane was the parish church of the district. Canon Doyle broke his leg in 1812, in hurrying to a sick call, and, in 1828, he utterly broke down in health. Bishop Doyle wrote to him, apropos of his will :—"If you had anything—and you have not—you should remember the poor of your parish. Leave your watch and a suit of vestments to Nicholas Pierce, as he is the only clergyman descended of our father who will live after us." Canon Doyle's generosity was such that he left merely sufficient to pay his debts and the funeral expenses. He died on August 20th, 1831, and was buried in the old chapel of Ballycullane, where the following graceful epitaph—written by Bishop Doyle —may yet be read on his tomb :—

“ Deo Optimo Maximo.

"Beneath this monument are deposited the mortal remains of the Rev. Peter Doyle, P.P., of Tintern, Rosegarland, and Inch. His laborious life in the vineyard of the Lord closed on 20th of August, 1831, amid the tears and benedictions of his beloved

flock. The primitive simplicity, unaffected piety, and pure patriotism of his conversation and conduct won the affection of all who knew him. Three chapels, two presbyteries, two school-houses, erected during his administration of thirty-three years are memorials of his pastoral zeal and of the cordial co-operation of a generous people. He died as he lived, a true Christian priest, poor in the perishable wealth of this world, but rich in the treasures of grace and good works that endureth for ever. Requiescat in pace."

Very Rev. Myles Murphy, first President of St. Peter's College, Wexford, was appointed Pastor of Tintern on October 27th, 1831. Previously, on May 19th, 1828, he had been appointed Bishop of Ossory, but declined the high honour. Dr. Murphy, who was V.G. of Ferns, was transferred to Wexford on October 1st, 1835.

Venerable Andrew (Archdeacon) Barden, who had been C.C. of Tintern from 1827 to 1835, and of the Hook since February, 1835, was promoted on October 1st to Tintern, where he laboured zealously for over twenty-six years. He built the present church of Tintern in 1839. As before stated, the curacy of Clongeen was formed a separate parish, in 1847. Archdeacon Barden resigned in January, 1862, and died at Kinnagh on March 31st, 1864. His epitaph in Ballycullane church is as follows :—" Of your charity pray for the soul of the V. Rev. Andrew Barden, P.P., Tintern, V.G., Archdeacon of the diocese of Ferns, who departed this life on the 31st of March, 1864, in the 73rd year of his age, and 48th of his ministry. R.I.P."

Rev. James Keating, C.C. of the parish for over twenty-five years (October 12th, 1836, to January, 1862) was appointed P.P. in January, 1862, but resigned in October, 1864. From 1865 to 1881 he was a "guest" at Mount St. Bernard's Abbey, Coalville, Leicestershire, and in the latter year accepted the chaplaincy to the Poor Servants of the Mother of God at Brentford (Middlesex). For fully twelve years he ministered to the convent, and died, after a most saintly life, on February 19th, 1893, aged 83, being interred at Mortlake.

Very Rev. Jeremiah (Canon) Hogan, C.C. of Wexford since 1848, was promoted to the pastorate on October 15th, 1864. He

died at Bettyville, near Wexford, on August 24th, 1875. The following epitaph appears on his monument in Ballycullane :— “Pray for the Rev. Jeremiah Canon Hogan, born in Wexford, April 25, 1815; ordained in Rome, Sept. 8, 1840; C.C. Taghmon from 1843 to 1848, and in Wexford from 1848 to 1864; P.P. of Tintern from Oct. 15, 1864, to his death, Aug. 24, 1875. Ora pro E. Hogan, S.J., qui hoc fieri fecit.”

Rev. Nicholas Hore, C.C. of Gorey since 1873, was appointed P.P. in September, 1875, but was transferred to Adamstown in June, 1876.

Rev. Andrew O’Farrell, C.C. of Marshalstown from 1861 to 1876, was promoted to the pastorate in June, 1876. He died on May 11th, 1889.

Very Rev. Joseph (Canon) Murphy, C.C. of Ferns since 1867, was P.P. from June, 1889, till his death on September 15th, 1897. He was much interested in social and political matters, and was a keen defender of his own opinions.

Very Rev. Thomas O’Connor, C.C. of Wexford from 1877 to 1897, and Adm. for some months, was appointed P.P. on October 18th, 1897, and is the present Pastor.

## ANTIQUITIES.

Tintern Abbey will well repay a visit. The chancel of the church has been converted into a beautiful residence, to which some additions have been made, including a fine conservatory and extensive gardens. The Colclough family have inhabited it since 1576. The village of Tintern was taken down in 1851, and was replaced by Saltmills, on the western side of the inlet extending from Bannow Bay to the old bridge near the Abbey. There is a modern bridge on the opposite side. St. Mary’s old parish church (now in ruins) is near the Abbey bridge, as is also the cemetery and Lady’s Well.

At Ballycullane are the remains of a former church and cemetery.

St. Leonard’s is a curacy of Tintern. It is said that a hospital was formerly in this place. Not far off is Wellington Bridge in the townland of Maudlintown.

Tallagh, or Thorle, half way between Tintern and Clonmines, represents the old chapelry known as Chapel Midway. It appears to have been a cemetery, as is implied by the name Tallagh or Taulaught.

There is preserved in the British Museum an impression of the seal of Tintern Abbey, used by John Sutton, Abbot of Tintern, in 1494.

The ruins still remain of the old parish church of Inch, in the townland of Kayle.



## Deanery of Wexford.

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### PARISHES OF :—

- |                  |                   |
|------------------|-------------------|
| 1. Wexford.      | 8. Kilmore.       |
| 2. Mayglass.     | 9. Lady's Island. |
| 3. Bannow.       | 10. Piercestown.  |
| 4. Blackwater.   | 11. Rathangan.    |
| 5. Castlebridge. | 12. Taghmon.      |
| 6. Crossabeg.    | 13. Tagoat.       |
| 7. Glynn.        |                   |







MOST REV. DR. JAMES BROWNE,  
*Lord Bishop of Ferns.*

Cons. 14th Sept., 1884—*Quem Deus diu incolumem servet.*

## Parish of Wexford.

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THE present mensal parish of Wexford represents a union of eleven older parishes, namely, SS. Peter and Paul (Selskar), St. Iberius, St. Olave's, St. Michael's of Faythe, Holy Trinity, St. Mary's, St. Patrick's, St. Mary Magdalene's, St. Brigid's, St. Peter's, and St. John's. A notice of Selskar Priory will be given separately. St. Olave's, or St. Toolock's, was founded *circa* 1060, and was appropriated to Selskar. No trace of it now remains : it occupied the spot between the castle and the rivulet known as Bishop's Water. St. Patrick's is in tolerable preservation and was also an appropriation of Selskar. St. Mary's was an important church, but has almost disappeared. In 1437 John Purcell was Rector. It was purified for Catholic use in 1603, and was again used by the Catholics in 1642-1649. The old bell is now in the custody of the Christian Brothers. John Devereux, first Protestant Bishop of Ferns, was buried in St. Mary's in 1578. There are no remains of the church of St. Iberius (St. Ibar's), the oldest of the Wexford churches : its site is occupied by a modern Protestant church. St. Michael's of Faythe is said to have been erected by the Scandinavians. It has long since disappeared, but the cemetery is still occasionally used. Holy Trinity has also disappeared : it stood at the foot of the castle. A description of it was given by M. le Gouz in 1644. Probably, like the churches (of the Holy Trinity) in Waterford and Dublin, it was founded by the Scandinavians. St. Mary Magdalene's was appropriated to Kilclogan. A Leper Hospital was attached to it, and the place-name Maudlintown is a reminder of the old church and hospital. The church is in ruins, and not far off is St. Mary's Well. St. Brigid's (St. Bride's) was situated between St. Michael's and St. Peter's—convenient to the present Bride Street. Not a trace of the church remains. St Peter's has also disappeared, as

has also the ancient cemetery—being replaced by the Old Pound. The church was known as St. Peter's the Less to distinguish it from Selskar (SS. Peter and Paul). St. John's church is but a memory of the past, but formerly it was of considerable importance, and was the only church in the town of Wexford that could boast of a steeple. It belonged to the Franciscan Friars till 1540, but the hospital of St. John the Evangelist belonged to the Knights Hospitallers. The cemetery contains many monuments of interest, including those of John Edward Redmond and John Hyacinth Talbot. A 17th-century writer (Robert Leigh, in 1684) states that the churches of St. Peter, St. Michael, and Holy Trinity were demolished by the Cromwellians.

St. Mary's church is said to have been the last used by the Catholics till the erection of the present twin churches in 1858. Bishop Wadding was buried in the aisle of this church in December, 1691. The little thatched church in High Street, which he built in the summer of the year 1673, was dismantled in 1692, and from that date till 1858 the Catholics of Wexford had no parochial church, being content to use the chapel of the Franciscan Friars.

Rev. Nicholas Rochford was the last Catholic Rector of St. Mary's under the old regime in 1550, and about the same time Rev. Stephen Hay was Vicar of St. Patrick's. Rev. William Furlong, O.Cist., laboured in Wexford from 1599 to 1616. Rev. William Devereux was P.P. and V.G. from 1614 to 1638, whose successor was Rev. Dr. Nicholas French (1638-1645)—appointed Bishop of Ferns in 1645, but retaining his parish *in commendam* till 1651 when he was forced to go into exile. From 1672 to 1691 Bishop Luke Wadding was P.P. of Wexford. In his letter of May 4th, 1683, he describes the town as then reduced to five parishes, and the number of Catholics in the diocese of Ferns—close on 20,000 in 1648—as scarcely 400—to whom he faithfully ministered till his death on December 31st, 1691. At this period there were but twenty-one priests in the whole diocese. It would appear from an Inquisition of August 3rd, 1697, that at that date Pat. Murphy was the tenant of “a thatched Mass House in Back St.”

## PARISH PRIESTS.

Rev. David Roche (a distinguished graduate of Louvain) was P.P. of Wexford from 1686 to 1727. In 1704 he registered himself as P.P. of St. Iberius, St. Patrick, St. Olave, St. Michael, and St. John and St. Brigid. At the same date Rev. Francis Esmond registered as P.P. of St. Peter's, Drinagh, Kildavin, and Rathaspeck. Father Esmond died in 1729. Father Roche founded the "Roche" burse at Louvain in 1724.

Rev. Paul Roche (a nephew of Father David Roche) was a distinguished graduate of Louvain, and was P.P. of Wexford from 1727 to 1735. After his death, Rev. Thomas Ryan, O.F.M., administered the parish for about twelve months.

Most Rev. Dr. Sweetman was P.P. from 1736 to 1745, and after his consecration as Bishop of Ferns, continued to act as Pastor till 1756. In 1743 he lodged with John Murphy, a shop-keeper, in Back Street, and had Father Walsh as his assistant. In 1751 he had two curates. A friendly agreement was signed by Bishop Sweetman and Father Walter Paye, O.F.M., Guardian of the Wexford Convent, on January 14th, 1749, whereby the Friars and Pastor were to receive the offerings on Sundays and Holydays alternately; and the chapel was to be used in common. Unfortunately various disputes went on for several years over the chapel, and it was not finally settled till September 26th, 1761.

Rev. Edward Devereux Keating, S.J., was appointed P.P. of Wexford by a Papal rescript, dated May 1st, 1756. Father Devereux (born in Wexford in 1708) became a Jesuit, in Castile, on May 1st, 1737, and was Professor of Rhetoric and Philosophy from 1741 to 1750. He was sent to Wexford in the latter year. Bishop Sweetman made a Visitation of the parish on April 28th, 1758, and highly praised the zeal of Father Keating. After a pastorate of close on twenty-one years, this good Jesuit passed away on March 30th, 1777, aged 69.

Rev. Walter Herron—said to have been a Jesuit—was P.P. from 1777 to 1780. He was ordained at Paris in January, 1764, and was C.C. of Wexford from 1766 to 1777.

Very Rev. John (Canon) Corrin, ordained at Louvain on May 29th, 1779, was appointed P.P. of Wexford, in November, 1780, and proved himself a most zealous and devoted pastor

during a period of fifty-four years. On July 4th, 1782, he was made Treasurer of the Chapter. His efforts during the '98 period were productive of much good. He died on April 4th, 1835, aged 86. The inscription on his monument (designed by Pugin) in the Franciscan Friary church is as follows :—

“ Of your Charity  
Pray for the repose of the soul of  
VERY REV. JOHN CORRIN, V.G., of Ferns,  
who lieth buried under this stone.

He was Parish Priest of Wexford during LIV years, and so endeared himself to everyone that all men esteemed him as a friend, and his flock revered him as a father. In deep affliction for the loss of such a pastor, the people, by public subscription, erected this monument to his memory. On whose soul and all Christian souls Jesus have mercy. Amen.

† Jesus, Mercy !      † Blessed Lady, Help !  
I beg you all who this do see  
Pray for my soul for charity,  
For as I now am, so you shall be.

Pater Noster.              †              Ave Maria.

In December, 1833, Rev. James Lacy, C.C. of Ferns was appointed third curate in Wexford, replacing Rev. George Murphy.

Very Rev. Myles Murphy, P.P. of Tintern, was transferred to Wexford on October 1st, 1835. He built a presbytery in Waterloo Road in 1840. Rev. John Barry, C.C. of Wexford since 1830, was sent to Rathangan in October, 1843, and was replaced by Rev. Denis Kenny. Four years later, in October, 1847, Rev. James Lacy (C.C. since December, 1833,) was made P.P. of Gorey and was succeeded by Rev. William Murphy. After a pastorate of fourteen years, Dr. Murphy, on the death of Bishop Keating, was recommended for the bishopric of Ferns, and was approved by the Pope on November 11th, 1849, being duly consecrated on March 10th, 1850.

Very Rev. Dr. John Sinnott, President of St. Peter's College, Wexford, was appointed P.P., and also V.G., on March 13th, 1850, but he never took up the pastoral cure, owing to ill health, and he died on May 27th, same year. His remains were interred

in the Franciscan Church, where there is a memorial tablet commemorating his learning and virtues.

Very Rev. James (Canon) Roche (P.P. of Ferns from 1840 to 1850) laboured as P.P. of Wexford from June, 1850, till his death on March 14th, 1883. The name of Canon Roche will be imperishably associated with the two beautiful churches which adorn the town of Wexford. After his death, Bishop Warren, on September 12th, 1883, made the parish mensal, and divided it into two districts, with Rev. Luke Doyle and Rev. Michael Kelly as respective Adms. of Bride Street and of Rowe Street.

Father Kelly, Adm., died on July 12th, 1889, and was succeeded by Rev. Edward Aylward (1889-1897), Rev. Thomas O'Connor (1897), Rev. Patrick Doyle (1897-1907), Rev. Patrick O'Connor (1907-1908), Rev. Thomas Cloney (1908-1911), and Rev. Thomas Hore—the present Adm.

#### CHURCH OF THE ASSUMPTION (BRIDE STREET).

As previously stated, there was no parochial church in Wexford from 1691 to 1858, the only Catholic place of worship being the Franciscan Friary. Not long after the appointment of Father James Roche, that zealous pastor conceived the idea of erecting two churches, and, on June 27th, 1851, the foundation stone of the church of St. Michael and St. Brigid, under the title of the Assumption, was laid by Bishop Murphy. The first Mass was celebrated in the new church on April 18th, 1858, and it was dedicated on September 11th, 1859, in presence of Bishop Furlong, Bishop McNally, Bishop Whelan, Bishop Moriarty (who preached on that occasion), and Bishop Barry. By the extraordinary exertions of Canon Roche, the new church was freed from debt, and was solemnly consecrated on September 5th, 1860. Pontifical High Mass was sung by Bishop Whelan, and the sermon was preached by Archbishop MacHale of Tuam. The church is in the decorated Gothic style, and it occupies portion of the site once occupied by the church of St. Brigid. It is one hundred and sixty-six feet in length; sixty feet wide; and seventy feet in height, with a spire two hundred and twenty-two feet high.

#### CHURCH OF THE IMMACULATE CONCEPTION (ROWE STREET).

The foundation stone of this church was laid by Bishop Murphy on the same day as that of the church of the Assumption, and both churches are justly regarded as twins. The first Mass was celebrated in this church on April 25th, 1858, and the sermon was preached by Bishop Furlong. Both churches were designed by Willis and Pierce, in Pugin's style, and both were built at a cost of about £16,000 each. Canon Roche was a magnificent "beggar," and he succeeded in collecting about £32,000 to defray the cost of these two glorious temples—an imperishable record of single-handed work as a church builder. A beautiful statue of this great priest was unveiled by the present revered Bishop on St. Patrick's Day, 1887, on the north side of the church of the Immaculate Conception. It is the work of Sir Thomas Farrell.

Canon Roche died on March 14th, 1883, in the 82nd year of his age, and the 33rd of his pastoral charge of Wexford, and his remains were interred in the church of the Assumption.

The church of the Immaculate Conception and St. John the Baptist was dedicated on Sunday, October 3rd, 1858, by Bishop Furlong. Pontifical High Mass was sung by Bishop Walsh of Kildare and Leighlin, and the sermon was preached by the Most Rev. Dr. Leahy, O.P., Bishop of Dromore. In 1866 Canon Roche was presented with a silver chalice made in 1727, and bearing on its hexagonal base the inscription : "Ora pro. P. F. Jacobe Comerford qui me fieri fecit pro Conventu Ff. Min., Kilk. an 1727." In June, 1868, he inaugurated the Forty Hours' Devotion in this church. He was Vicar Capitular from the time of Bishop Furlong's demise till the appointment of Bishop Warren, in 1876. Although Canon Roche was buried in the church of the Assumption, his obsequies were celebrated in the church of the Immaculate Conception. His brother, Rev. John Roche, O.F.M., is still alive in his 91st year, while his nephew is the Most Rev. Dr. Brownrigg, Bishop of Ossory.

#### SELSKAR PRIORY.

The Priory of Selskar, dedicated to SS. Peter and Paul, was founded for Austin Canons about the year 1199 or 1200. An absurd tradition credits its foundation to the Danes, but the date



VERY REV. JAMES ROCHE, P.P., WEXFORD.  
1850—1883.



cannot be earlier than the last year or two of the 12th century. Selskar (a corruption of St. Sepulchre) owes its origin to the Roche family, and it was well endowed. In 1240 a Synod was held in the Priory presided over by Bishop St. John. In the first decade of the 14th century a certain Robert was Prior, whose successor was Stephen (1340-1360). The Canons acquired the church of Ardcollm, in 1402, and of St. Nicholas of Carrick in 1420. Thomas was Prior from 1430 to 1445; and Patrick appears as Prior in 1516. The last Prior was John Heygharne (Hatharne), who became Vicar of St. Patrick's in 1541. At the Dissolution the Prior and Canons held the churches of St. Patrick, St. Olave, SS. Peter and Paul, Killiane, Kilmochree, Ishartmon, St. Iberius, St. Margaret's, Ballynaslaney, Tikillen, Killesk, St. Nicholas, Ballyvaldon, Carrick, and Ardcollm—as well as various manors and lands.

The ruins are well worthy of a visit, and the tower is still in good preservation. The beauty of the spot is marred by a modern Protestant church. There are some ancient monuments in the Priory, including a stone coffin, and a sepulchral slab of the early 17th century.

## RELIGIOUS HOUSES.

### I.—FRANCISCAN FRIARY.

The Franciscan Friary was originally founded in 1230 by William Marshall, jun., and the Friars were given the church of St. John and St. Brigid. In 1486 the Friars adopted the Stricter Observance, and they laboured zealously till the Dissolution, in 1540, when the Friary was granted to Paul Turner and James Devereux. In 1554 Devereux sold his share to Turner, who made it over to Rev. Stephen Hay and Rev. Robert Cheevers in trust for the Friars. Unfortunately, the accession of Elizabeth put an end to the old regime, and the Friars were unable to get back their property. However, some of them remained in the town and waited for better days.

In 1615 Father John Synnott, who had laboured in the diocese since 1600, and was reported to the Government in 1612, opened a new convent in Wexford, at the request of the Provincial,

Father Donagh Mooney. At that date the old Friary had become ruinous, and the roof had fallen in. Father Synnott rented a house in High Street, and built a thatched chapel on the opposite side of the street, on the space now occupied by the *People* Printing Works. This was in 1620. Father Synnott continued as Guardian from 1615 to 1630, and, in 1632, he presided, as Commissary Visitator, at the Chapter held at Meelick.

Father Richard Synnott was Guardian from 1635 to 1642, when he was appointed Guardian of Enniscorthy. He returned to Wexford in 1646, and was Guardian till 1649. His successor was Father Francis Stafford, who was ordered to be transported under the Cromwellian regime.

On October 11th, 1649, when Oliver Cromwell committed frightfulness in Wexford town, including the massacre of three hundred defenceless people\* at the Market Cross, seven Franciscan Friars of Wexford were martyred. Their names are :—Rev. Richard Synnott, John Esmonde, Paul Synnott, Raymond Stafford, Peter Stafford, Didacus Cheevers, and Joseph Rochford, and their “cause” is at present before the Holy See for beatification.

Father Francis Stafford (together with Father Thomas Hore and Father Thomas Hanton) lay in prison till 1659, at which date he was dispensed from transportation by reason of age and infirmities. In 1672-5 Father Peter O'Connell was Guardian.

The old Friary and gardens, which had been allotted to Captain William Ivory, in 1655, were confirmed to that individual in 1667. Ivory paid a rent for the Friary and seven acres of land—of eighteen shillings and two pence three farthings! However, in 1688, the Friars got back their old convent (through the good offices of the Colclough and Plunkett families)—the then Guardian being Father Mark Cheevers—and were enabled to build a modest church partly on the site of the church of St. John and St. Brigid. This church did duty as the parochial church of Wexford from 1690 to 1858. Father Anthony Molloy, Guardian, was ordered to be transported on April 24th, 1702.

Father Ambrose O'Callaghan, who had been Guardian of Wexford Convent from 1721 to 1729, was appointed Bishop of

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\*The actual number of women alone who were massacred was two hundred, as is testified in a pamphlet printed in London in 1682.

Ferns in 1729, and ruled till 1744. He built a lodge adjoining the Friary on ground given by Mr. Edward Sutton. Owing to the Penal Laws he had to assume the name of "Dr. Walker."

Father F. Thomas (Anthony) Ryan was Guardian from 1729 to 1744, and was succeeded by Father Walter Paye (1744-1754), who lived in the lodge after the death of Bishop O'Callaghan. The Mayor of Wexford (William Harvey) in a return to the Government dated March 6th, 1744, says that Bishop O'Callaghan had "built a dwelling house adjoining the Friary and Mass House, which Mass House is as handsome an edifice as any perhaps of that kind in Ireland." He adds:—"The Friary and Mass House are built on the foundation of an old Monastery and is now the estate of Arthur Neville Jones, Esq. I am told this gentleman, or his father, reversed the lease to a trustee, one [Edward] Sutton, who took it for the use of the clergy and the public service of their religion; and this was done before the registration of the former lease, for which reason some gentlemen of my acquaintance talk much of filing a Bill of Discovery."

From Bishop Sweetman's Examination in December, 1751, it appears that Fathers Paye, Grannell, and McDonagh were then resident in the Friary. Father Bonaventure Paye, ex-Provincial, died July 16th, 1761.

In 1764 Amyas Griffith writes thus:—"In John St., N.W. of the town, is the Chapel; it is one of the prettiest I have ever seen, with a Friary, garden, etc., belonging to it. The Chapel yard is esteemed the best walk about the town." Father John Ivory, Guardian, died on December 15th, 1793. and Father Broe died May 18th, 1803.

Not long after Father Corrin's appointment as P.P. of Wexford in 1781, the Friary chapel was rebuilt, conjointly by the Friars and the parish. In 1812 it was enlarged by an additional wing extending north of the eastern gable, and, in 1827, a further enlargement took place, by the erection of side galleries. Finally, in 1857, the transept gallery, the side galleries, and the western gallery, were removed, and the church was remodelled and considerably improved. These extensive improvements were carried out owing to the fortunate circumstance that the site of the church, convent and grounds, having come into the Incumbered Estates Court, was purchased by the Friars in fee simple.

There are some interesting monuments in the Friary church including memorials to Bishop Caulfield, Bishop Lambert, Bishop Hughes, Rev. Father Corrin, and Rev. Dr. Sinnott. It may be added that the library (the convent was erected by Rev. Richard Walsh in 1803) contains some rare works formerly belonging to St. Antony's, Louvain: the MSS., however, were transferred to the Franciscan Convent, Merchants' Quay, Dublin. Very Rev. James Walsh, O.F.M., Provincial, was connected with the Wexford convent for thirty-three years, and died in the Friary on February 7th, 1844.

The present Guardian is Very Rev. T. A. Moloney, and the Community includes the veteran Friars, Father John Roche (ordained 23rd December, 1848) and Father P. F. Kavanagh, the historian of '98.

## II.—ST. PETER'S COLLEGE.

In the closing years of the 18th century the Franciscan Friars opened a classical academy in Peter Street (Gibson's Lane), the President of which was Father Patrick Lambert, who was appointed first Bishop of Newfoundland in 1806. His successor was his nephew, Father Thomas Scallan, O.F.M., who was made second Bishop of Newfoundland, in 1816. Bishop Ryan, seeing the need of a Diocesan College for Ferns, determined to establish one, but, pending the foundation of such an establishment, he opened a Seminary at Bunker's Hill (now known as Michael Street, off King Street), in 1811, with Rev. Dr. Myles Murphy, who had read a most brilliant course in Maynooth College, as first—and only—President. The three successive assistant Professors in this Seminary were Mr. Joseph Clinch, Rev. Richard Hayes, O.F.M., and Rev. Dr. Sinnott. Mr. Clinch had to retire in November, 1813, owing to ill-health (he died in 1816); Father Hayes laboured from November, 1813, to July, 1814; and Rev. Dr. Sinnott was Professor from September, 1814, till the Seminary closed in 1819. Meantime, funds had been accumulating for a Diocesan College, especially a bequest from Archdeacon Devereux, P.P. of Kilmore (1794); and, in April, 1818, the foundation stone was laid of St. Peter's College, on a splendid site at Summer Hill, on lands belonging to John Edward and Walter Redmond.\*

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\*John Edward Redmond was the great grandfather of Mr. John E. Redmond, M.P.





ST. PETER'S COLLEGE, WEXFORD.

In September, 1819, St. Peter's College was opened by Bishop Keating, and the first President was Rev. Dr. Myles Murphy, who transferred the staff and students of the old Seminary thither. For ten years Dr. Murphy laboured zealously, and, at length, in 1829, he was given the pastorate of Tintern, being subsequently transferred to Wexford, and eventually promoted to the bishopric of Ferns.

Very Rev. Dr. John Sinnott was appointed President in 1829, and he at once infused such life into the college that additional buildings became a necessity. These included a refectory, class rooms, and a handsome square tower in the centre. Through the kindness of Mr. J. H. Talbot, the services of the great Pugin were soon afterwards requisitioned, and, on the 18th of June, 1838, Bishop Keating laid the foundation stone of the present beautiful collegiate church—the first of Pugin's creations in Ireland. Two years later, in 1840, the church was solemnly dedicated by Bishop Keating, assisted by Bishop Browne of Kilmore, and Bishop Walsh of Halifax. Dr. Sinnott was made P.P. of Wexford in April, 1850, but he died on May 27th, before taking over the duties.

Very Rev. Laurence Kirwan was President from 1850 till 1858, when he was promoted to the pastorate of Piercestown. During the eight years of his presidency he cleared off the debt on the new buildings, and placed the college in a flourishing condition.

Very Rev. P. C. Sheridan took over the presidency in September, 1858, and laboured zealously till 1873, when he was given the pastorate of Bannow. During Canon Sheridan's term of office, the Most Rev. Dr. Furlong, Bishop of Ferns, took up his residence in the college, and he added new buildings at a cost of over £6,000. He gave a banquet to Cardinal Cullen at St. Peter's College, on September 30th, 1869. This good Bishop died in the college on November 12th, 1875.

Very Rev. Michael Kavanagh, D.D., was appointed President in September, 1873, and he made several additions and improvements, including an extension of the southern wing, and an extension of the cloisters. After some fifteen years' arduous service Dr. Kavanagh was promoted to the pastorate of New

Ross in June, 1888, and was subsequently made Dean and Vicar General of Ferns.

Very Rev. Luke Doyle, C.C. of Wexford since August, 1875, was President from August, 1888, to 1895, when he was appointed P.P. of Tagoat.

Very Rev. Nicholas T. Sheridan, B.C.L., a distinguished alumnus of Louvain, occupied the presidential chair from 1895 to 1903, and effected many improvements. In December, 1903, he was promoted to the pastorate of Ramsgrange.

Very Rev. William Codd, who read a brilliant course in the Irish College, Rome, and who had been Vice-President for a number of years, was President from December, 1903, to 1912, when he was given the pastorate of Blackwater.

Very Rev. William Hanton, who had laboured in South Africa, and was subsequently C.C. of Enniscorthy Cathedral, was appointed President in March, 1912. Within three years he has worked wonders, and though he secured the splendid mansion adjoining the college as an annexe, this is already crowded with students, such that further accommodation must soon be provided for the increasing numbers.

### III.—PRESENTATION CONVENT.

Through the munificence of Mr. Carroll of Wexford (who bequeathed £1,600 for that purpose) Bishop Ryan was enabled to secure a foundation for the Presentation Nuns in the town of Wexford, in 1818. The first Superior was Mother de Sales Devereux, a Wexford lady who had made her profession in the Presentation Convent, Kilkenny. Her colleague in the new foundation was Sister Mary Baptist Frayne, and, on October 2nd, 1818, Mass was celebrated for the first time in the new house at Wexford by Father Corrin. Many difficulties were encountered for a time, but things soon began to brighten, and the primary schools attracted crowds of children and adults to receive instruction—religious as well as secular. After eight years Mother de Sales was asked to found a house of the Order in Enniscorthy (where Bishop Keating made over his own residence for the new foundation), and she accordingly left Wexford in 1827.

After the departure of Mother de Sales, a new Superioress was elected in the person of Mother M. Baptist Frayne, whose rule was marked by the improvement of the schools and by the erection of a beautiful chapel. Tom Moore, in his Diary under date of August 26th, 1835, describes his visit to the convent, when Mother Baptist induced him to play on the organ and sing some of his sacred lyrics. Mother Baptist died on January 31st. 1852.

Later on, Mother Augustine Kenny built new schools (1862) and a cloister leading to them from the convent. She also formed an industrial class for embroidery and lace-making. Since then many additions have been made, the latest being new infant schools, where the kindergarten system is taught. Over seven hundred children are at present on the rolls, and the Community numbers thirty-one. The present Superioress is Mother Mary Teresa Pettit.

#### IV.—MERCY CONVENT.

The Convent of the Sisters of Mercy in Wexford dates from 1840, when it was founded, with Mother Mary Teresa Kelly as first Superioress. Originally the Nuns had merely the charge of the Orphanage (founded by the Redmond and Talbot families), but in process of time they enlarged their scope, and built excellent schools, under the National Board. From Wexford were founded the Mercy Convents of Cappoquin (1850), New Ross (1853), London (1858), Carrick-on-Suir (1874), and Rosslare (1911). An auxiliary school in Upper George's Street was erected for them by Richard Devereux, the Wexford philanthropist (in 1863), who also built and endowed the House of Mercy for the training of servants, in 1866. The Sisters have National Schools at George's Street and Summerhill.

#### V.—CHRISTIAN BROTHERS.

Through the munificence of Mr. Richard Devereux, the Christian Brothers were given a foundation in Wexford in 1847, and built a second school in 1851. The new schools were opened on the 1st of October, 1853. During the past sixty years the Brothers have done incalculable good for primary and secondary education

in Wexford. The late Brother Norris laboured zealously in the seventies. In 1875 the Brothers removed to the fine new schools opposite the church of the Assumption. The old schools in the Faythe were then taken over by the Sisters of St. John of God and opened as an infant school.

#### VI.—LORETO CONVENT.

In 1866, Mother Aloysia Sweetman, of Gorey, sent a foundation to Wexford, and the Nuns obtained a fine residence at Richmond House, Spawell Road, which was dedicated to Our Lady of Angels. For almost half a century this convent has supplied a want for a good secondary and boarding school in Wexford. In recent years the success of the pupils at the Intermediate and other examinations places it in the front rank of educational establishments for young ladies.

#### VII.—CONVENT OF THE PERPETUAL ADORATION.

The convent of Reparation obtained a foundation at Rockfield, Spawell Road, in 1870, and the Nuns in addition to Perpetual Adoration, supply vestments, altar linen, altar breads, etc.

#### VIII.—CONVENT OF ST. JOHN OF GOD.

The Infirmary Sisters of St. John of God obtained a foundation in Wexford in 1871, and have laboured for forty-four years. They secured the old schools of the Christian Brothers in the Faythe for the purpose of an infant school in 1875. The Nuns still continue their ministrations to all that stand in need of their services. Mother Stanislaus, who had been Superior since 1895, died rather suddenly (at Gorey) on June 21st, 1915.

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In 1645 the Capuchin Friars opened a house at Wexford, under Father Nicholas Archbold, who came to Ireland in 1625, and who died of the plague in 1650. After his death no further trace of the Capuchins has so far been discovered.

There was also a convent of Poor Clares in Wexford from 1646 to 1649—but the Nuns were dispersed during the Cromwellian rule. Mother Mary Augustine was Abbess during these three years.

## ANTIQUITIES.

Loch Garman, or Carman, was the old name of the present town of Wexford. It is unfortunate that the site of the famous Fair of Carman has wrongly been identified with Wexford, whereas the locale was the Curragh of Kildare. This identification of Carman with Wexford was due to O'Donovan and O'Curry, but Mr. W. M. Hennessy rightly pointed out that the famous Fair really took place at the Curragh of Kildare. Ptolemy's Menapia and the Scandinavian Weysfiord show the successive stages in the nomenclature of Wexford. Mr. Goddard Orpen has satisfactorily pointed out that Knockaulin, overlooking the Curragh, was the fortified palace of the King of Leinster. In 1033 was celebrated the last Fair of Carman, Co. Kildare. At the same time it is well to point out that there was also a Fair at Wexford, at

Loch Garman of the bright poets ;  
Branching broad haven of the ships,  
Assembly plain of the light boats.

On May Day, 1169, FitzStephen landed at Bannow Island, and on the following day Maurice Prendergast joined the Anglo-Normans. Then came the siege of Carrick-on-Slaney. The lands around this district passed to Maurice Prendergast, but most of them were soon afterwards acquired by Robert FitzGodibert Roche, and the remainder (including Kilmacoe, Curracloe, and the Raven) went to the Sinnotts. In 1317 Aymer de Valence held the borough of Wexford as well as the advowson of the church of St. Nicholas, and on July 25th, 1317, he granted a Charter to Wexford.

I have already alluded to the cinerary urn found near the Mountain of Forth.

The old walls of Wexford were in evidence as late as the middle of the last century. There were five gates, namely, West Gate (Cow Gate); John's Gate; St. Peter's Gate; Bride Street Gate; and Castle Gate.

The old churches of Wexford have been previously described. In the 17th and 18th centuries Wexford Spa Well was in much repute, and was recommended by Archbishop King, Dean Swift, and Sir Patrick Dun. The Faythe was the scene of some great hurling matches between the years 1750 and 1785.

In 1834 William Whitty was appointed first Catholic Mayor of Wexford. He died on March 16th, 1836.

## Parish of Mayglass.

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THE present parish of Mayglass represents the older parishes of Ballymore, Mayglass, Killinick, and Ishartmon. Ballymore, however, was merely a chapelry. In 1334 Bishop Adam of Northampton appropriated the church of St. Fintan's, Mayglass, to the Deanery of Ferns—Nicholas Maunsel then being Dean, whose successors were Walter Whitty (1345-1366) and William St. John (1366-1396.) In 1398 Thomas Bridesdale was Vicar of Mayglass, and still held that position in 1420. In 1437 Patrick Mac Aylward was appointed Dean of Ferns, though the position was contested by Thomas Pettit. In 1461 Dermot O'Kirwan was appointed Dean by the Pope (vice Pettit deceased), whose successors were William Doyle (1475-1479), Henry Roche (1479-1510), Alexander Keating (1534-1536) and Thomas Hay (1536-1558). Dean Hay was the last Dean of Ferns, and Rector of Mayglass under the old regime, and Patrick Stafford (1540-1571) was the last Vicar of the 16th century. In 1559 John Devereux was the first Protestant Dean, who held the Deanery in commendam with the Bishopric of Ferns till 1578.

Bishop Caulfield, in 1801, returned the parish as worth £50 annually, with a curate.

### PARISH PRIESTS.

Rev. William Hanton laboured in this district at the close of the 16th century. In 1612 the Protestant Bishop Ram mentions in his Report that William Hanton was then officiating as priest in that parish, residing in a house built upon the land of Mr. Wadding in Pullingtown.

Rev John Turner was Parish Priest of Mayglass from 1642 to 1650. According to the contemporary testimony of Father Francis Stafford, O.F.M. :—"The Rev. John Turner, Parish

Priest of Mayglass, declared that on the day when the religious and others were slain at Wexford (October 11th, 1649), he saw a beautiful woman ascending towards the sky. This he saw when he was five miles from Wexford, before he heard anything about its capture."

Very Rev. Daniel O'Brien, Dean of Ferns, was P.P. from 1650 till his glorious martyrdom on Holy Saturday (April 24th) 1655. He suffered death at Wexford, at the hands of the Cromwellians, and his two companion-martyrs were Rev. Luke Bergin, O.Cist., and Rev. James Murphy, a secular priest.

Rev. Jasper Devereux was P.P. of Tomhaggard and *Mayglass* from 1700 to 1710, but Rev. William Lambert (ordained in 1695) registered himself as P.P. of Kilmore, Kilturk, and *Ballymore*, in 1704. Father Devereux, who lived at Tacumshane, died on August 31st, 1710. Father Lambert died in 1724.

Very Rev. Nicholas (Canon) Sweetman, S.T.D., was appointed Parish Priest of St. Fintan's, Mayglass, in 1725, and was made Treasurer of Ferns on August 26th, 1732. He was appointed Vicar-General on July 21st, 1736, and was transferred to the parish of Wexford. (See WEXFORD).

Rev. Richard Devereux was P.P. from 1736 to 1779. Bishop Sweetman made a Visitation of the parish on June 18th, 1753. Father Devereux's chalice, dated 1757, is now in Riverchapel.

Very Rev. Peter (Canon) Sinnott was appointed P.P. of "Ballymore and Mayglass" in 1780, and laboured for fifteen years. On December 17th, 1789, Rev. Laurence Comerford was sent as C.C. of Ballymore and continued as such till 1802, when he was made P.P. of Monageer. Canon Sinnott died in 1795, and was buried in Mayglass cemetery, where a monument was erected to his memory, on which is the brief epitaph :—"The Rev. Peter Sinnott, P.P., of Ballemore."

Rev. Aedan Ennis, C.C. of Bannow since December, 1789, was promoted to the pastorate of Mayglass on September 26th, 1795. His church of Mayglass was burned by the soldiers who were retreating from Wexford to Duncannon on May 30th, 1798. Father Ennis had a pastorate of forty-five years and died on April 18th, 1840, aged 84. Rev. John Carroll was C.C. from 1819 to 1824, and was succeeded by Rev. James Kavanagh.

Rev. James Kavanagh, C.C. of the parish since 1824, was appointed P.P. in May, 1840. He built the present church of Mayglass, and the National Schools. Father Kavanagh (whose nephew was the late Dean Kavanagh of Ferns) lived at Ballymore, and died on April 19th, 1867.

Rev. Thomas Clancy, C.C. of Cushinstown since 1840, was appointed P.P. on May 21st, 1867, and died on July 13th, 1879.

Very Rev. Thomas (Canon) Cahill, C.C. of Kilmore since 1873, was appointed as P.P. of Mayglass on August 1st, 1879, and effected many improvements. Canon Cahill died on April 21st, 1897.

Rev. John Corish, C.C. of Newtownbarry since 1876, was P.P. from May, 8th, 1897, till his death on July 31st, 1904. He died while celebrating Mass.

Rev. Andrew Crowe, C.C. of Ballymore since 1886, was appointed P.P. on August 16th, 1904, and is the present pastor. He resides, like his predecessors, at Ballymore.

#### ANTIQUITIES.

The ruined church of Mayglass (dedicated to St. Fintan) stands on an eminence in the centre of the old cemetery, and is well worthy the attention of the antiquary. It dates from the 13th century, and has an exquisitely sculptured doorway as well as a fine eastern window. Unfortunately the choir arch fell in 1833. Though roofless, this ruin is still in wonderful preservation. There are a number of interesting tombs in the cemetery, which is still used for interments.

The Protestant church of the district is near Killinick. Both Killinick and Ishartmon (the Desert of St. Munnu) were old Celtic foundations. Near Killinick is Ballyrane Castle, built by the Wadding family.

The old church of Ballymore was dedicated to the Blessed Virgin, but is now in ruins. Its golden chalice was stolen by the Cromwellians.

## Parish of Bannow.

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PROPERLY speaking, the title of this parish should be Carrig-in-Bannow, but, for brevity sake, Bannow has been the designation for several centuries. No need to dwell on the romance that attaches to the "buried city of Bannow," "the Irish Herculaneum," etc., but it is certain that before the sad period of the "Reformation" Bannow was a flourishing place. The name is an Anglicised corruption of *Banbh* or Bonniv; and the bay of Bannow was called in Irish *Cuan an banbh*, that is, the haven of the *banbh* or sucking pig. O'Donovan threw out a conjecture that probably the name was derived from Banbh, the brother of Slaine, who gave his name to the river Slaney, but the above explanation is more favoured by Irish scholars. At Bannow landed Robert FitzStephen and his advance forces of adventurers on May 1st, 1179, and the town became of considerable importance in the 13th century. As late as the 17th century the Quit-rent rolls give the names of ten streets in the town of Bannow, including High Street, St. George Street, St. Toolock Street, St. Mary Street, etc. And, as a matter of fact, the village returned two members to the Irish Parliament till 1800.

The church of Bannow was dedicated to St. Mary, and was originally impropriated to the monks of Canterbury, but, in 1245, was acquired by Tintern Abbey. There were older Celtic foundations at Shimoge, St. Kieran's, Bannow Island, Cullentown, Little Grange (St. Aedan), Kiltra, and Brandane. Shimoge, or St. Imoge, is a corruption of *Suidhe Moedhoc*, the seat of St. Mogue (St. Aedan), and St. Mogue's Well is to be seen near Coolhull Castle. St. Kieran's was called after the patron saint of Ossory, while Brandane is a survival of St. Brendan the Navigator, whose name is associated with Brendan Hill, at St. Mullins, and Knockbrandan. Kilkevan (dedicated to St. Kevin) was a chapelry, while Ambrosetown was a "free chapel."

Ballingly was an important parish and episcopal manor in the 14th century. Clonmines was also an important parish dedicated to St. Nicholas. Ballylannon was dedicated to St. John.

In 1801 Bishop Caulfield returned the parish as valued at £83 a year, with one curate.

The parish is bounded on the south and west by the sea ; on the north by the Rosegarland river ; and on the north-east, east and south-east by the parishes of Taghmon and Rathangan.

#### PARISH PRIESTS.

Rev. Patrick Rossiter laboured in this district from 1662 to 1712, full fifty years. In 1704 he registered himself as P.P. of Bannow, Carrig, Sheemoge, Ambrosetown, Ballingly, Ballymitty, and Kilcavan ; residing at Ballinglin. He died in 1712, and was buried at Duncormack. It is well to note that Rev. Charles Graham registered himself as P.P. of Ballylannon, in 1704, residing at St. John's.

Rev. Stephen Lambert was P.P. of Bannow from 1712 till his death on November 21st, 1751, aged 80. He resided at Lacken, and was interred at Duncormack, where his monument may still be seen.

Rev. John Fitzhenry, a native of Adamstown, was P.P. from 1751 to 1782. Bishop Sweetman made a Visitation of the parish on June 26th, 1753, and describes the pastor as "an honest, indolent man." Father Fitzhenry's silver chalice, dated 1766, is still preserved at the presbytery in Newbawn. He resided at Ballygow, and died on January 23rd, 1782, and was interred at Adamstown, where a fine monument was erected to his memory.

Very Rev. Michael (Canon) Fitzhenry, a nephew of Bishop Sweetman and of the preceding pastor, was made Canon on March, 20th, 1773, and was appointed P.P. in 1782, but fell into ill health in the autumn of 1789. Rev. Laurence Comerford was therefore sent as his assistant on November 9th, 1789. However, Canon Fitzhenry did not long survive, and he passed peacefully away on December 4th, at the early age of 49, and was interred in the grave of his uncle at Adamstown. His epitaph is still decipherable, and he is described as "universally regretted." and a "worthy successor" to his uncle.

Rev. Andrew Devereux, C.C. of the Hook, was appointed P.P. on December 17th, 1789. In the Episcopal Register his appointment is given as "Pastor Ecclesiae S.M.V. de Bannow cum suis annexis, Scil., parochüs de Carrig, Ambrosetown, Ballymitty, Shimogue, and Ballingly." On the same day Rev. Laurence Comerford, C.C., was appointed curate of Ballymore. Father Devereux was a native of Danescastle, and resided at Lacken. He had a short pastorate, and died on July 27th, 1793, aged 43.

Rev. Edward Murphy, a native of New Ross, was appointed P.P. on August 6th, 1793, and had a pastorate of thirty-seven years. Father Murphy experienced all the troubles incidental to the '98 period, and his portrait has been vividly penned by Mrs. S. C. Hall. He built a thatched chapel at Ballymitty in 1806, replacing the former chapel of Tullicanna. His curate, Rev. John Sutton, died on June 16th, 1821, and was replaced by Rev. James Harpur. Father Murphy died on July 23rd, 1830, aged 80.

Very Rev. Peter (Canon) Corish, C.C. of Gorey since 1822, was promoted P.P. in August, 1830, and had a pastorate of forty-three years. His curate, Rev. Martin Moran (1834-1846) commenced the erection of a new church at Carrick in 1836, towards the erection of which Mr. Thomas Boyse of Bannow generously contributed. It was dedicated to the Immaculate Conception and St. Joseph, on April 6th, 1856, by Bishop Murphy, the preacher being Rev. Thomas Burke, O.P. Canon Corish built a church at Ballymitty, and effected much good during his long pastorate. He died on June 16th, 1873, aged 88, and was buried in Carrick.

Venerable Archdeacon P. C. Sheridan, C.C. of Bannow from 1854 to 1857, and President of St. Peter's College, Wexford, from 1858 to 1873, was Pastor of Bannow from August, 1873, till his death on June 29th, 1899.

Rev. Murtagh Sullivan, P.P. of Clongeen since 1888, was transferred to Bannow on July 29th, 1899, and is the present Pastor.

#### PRIORY OF CLONMINES (GRANTSTOWN).

The Priory of Clonmines for Hermits of St. Augustine was founded by Art MacMurrogh in 1385. Some authorities assert

that this Friary passed into the hands of the Dominicans, but there is no evidence for such a statement. The ruined church which has been incorrectly claimed as that of the Dominicans is in reality the parish church of St. Nicholas of Clonmines. At the dissolution of the monasteries in 1540 Nicholas Wadding was the last Prior.

In 1726 Rev. Patrick Newport re-established the Friary ; and, in 1737, his brother, Rev. Nicholas Newport, took a small farm in the parish of Kilkevan opposite Clonmines, about two and a-half miles distant from the old convent. On this farm was erected a thatched house which served as a Priory until 1811. Father Newport also built a thatched chapel (which served as a chapel of ease till 1830) and he died on 23rd August, 1791, aged 86, and was buried at Kilkevan. His successor was Rev. John Gregory Butler (1782-1803), after whom came Rev. William Doyle (1803-1807). Father Doyle had the privilege of receiving the illustrious James Doyle (J.K.L.) into the Augustinian Order in the thatched chapel of Grantstown in 1805. He was re-elected Prior in 1807 and held office till 1811. His death occurred on July 3rd, 1814.

Rev. William Doyle (1811-1827) erected the present convent in 1811 and died in 1842. He was the first to be interred at Grantstown. Rev. Richard Doyle (1827-1843) built the present little church, which was blessed in 1832 by Bishop O'Connor of Saldes.

The following is the succession of Priors of Clonmines at Grantstown since the year 1843 :—

- 1843-1849. Rev. Francis Doyle.
- 1849-1853. Rev. Richard Doyle.
- 1853-1865. Rev. John Ennis.
- 1865-1872. Rev. Patrick Crane.
- 1872-1879. Rev. P. O'Connor.
- 1879-1880. Rev. John Kehoe.
- 1880-1884. Rev. Patrick Crane.
- 1884-1889. Rev. John Kehoe.
- 1889-1903. Rev. John Crane.
- 1903-1915. Rev. John Kehoe.

(Father Kehoe died on November 21st, 1915).

## ANTIQUITIES.

The old church of St. Mary's, Bannow, is situated on a point overlooking Bannow Bay, and it continued in fair preservation till the close of the last century, but the drifting sands and sea erosion will soon play havoc with the building. The channel between Bannow Island and the site of the town of Bannow was navigable as late as 1660. From what remains of the church it would seem to have been built in 1260 or 1270, and it had a semi-circular arch of Caen stone, the windows being small and trefoil-headed, save the western window, which was large and finely decorated. The beautiful pre-Reformation holy water font was acquired for the Catholic church of Rathangan in the year 1750, but was brought back to Bannow, at the request of Mr. Carr, B.L., of Graigue House, the uncle of Mrs. S. C. Hall. In the year 1830 it was removed to the Catholic church of Danescastle, and is now in the new church at Carrick. The font stands about four feet from the ground floor, and is of the 13th century. Near the porch of the old church is a monument to Walter French of Grange, who died in 1701 at the age of 140! In the ruined aisle a fine sepulchral slab exhibiting beneath two trefoil-headed niches the heads of a Knight and his lady in the costume of the 14th century has been utilised to commemorate John Colfer and Anne Siggins, *circa* 1485. Two other stone monuments have been destroyed owing to modern vandalism. There are no traces of the churches of St. Kieran, St. Brendan, and St. Mogue, but Our Lady's Well and St. Imogue's Well still survive. The old churchyard of Sheemogue is still used. The famous "long stone" of Bannow is simply a Gallan, having cupmarks: it is also a holed stone. There is a bullan or "bell-stone of St. Mannan," formerly belonging to the church of Kilmannon, now in Carrick (Bannow) church.

Some remains survive of the Friary church of Clonmines, including the tower, a set of highly-ornamented arches, and a fine granite western window. The church was castellated, and has often been mistaken for a ruined castle. Near it are the ruins of the old parish church of St. Nicholas. There were formerly five castles at Clonmines: these five, together with the two ruinous churches, gave rise to the legend of "the seven castles of Clonmines."

The old church of Ballylannon (St. John's) at the opposite side of St. Kieran's Pill, was converted into a mausoleum for the family of Leigh of Rosegarland. St. John's Well is about a mile from the old church.

The place-name Danescastle is popularly associated with the Danes, but it is really a corruption of Denn's castle, erected by the Denn family in the 14th century. Similarly the name Clonmines is popularly said to be from the mines formerly worked there, but the true etymology is the Irish *Cluain Maighen*, which has got Anglicised as Clonmines, just as in the case of Carrickmines (Dublin). However, silver mines were worked there from 1545 to 1565, when they proved unremunerative. In 1840 the mines of Barrystown were again opened, and were worked successfully till 1847, when the famine contributed to their discontinuance. There were castles at Bannow (now disappeared), Cullenstown, Danescastle, and Coolhull.

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## Parish of Blackwater.

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THE parish of Blackwater was formed in the second quarter of the 18th century, and represents the old parishes of Killily, Ballyvaloo, with small portions of Meelnagh, Castle Ellis, Killesk, and Ballyvaldon. Killily, or Killila, was dedicated to St. Brigid. O'Donovan admits this dedication, but he was of opinion that the name implied the church of St. Fhaoile of whom nothing is known. More recent scholars incline to the view that the old Irish name really means "the church of the veiled one," *i.e.*, St. Brigid, the first Irish nun. The "pattern" day is still the feast of St. Brigid, February 1st. Killily was appropriated to Selskar Priory in the 13th century, and so continued till 1540. Killesk (the church on the water) and Ballyvaldon were also appropriated to the Priory of Selskar, while Ballyvaloo belonged to the Leper Hospital, Wexford. The last link with the old regime was Rev. Robert Cheevers, who was Rector of the district under Queen Mary, and who disappeared after 1571.

Bishop Caulfield, in 1801, returned the parish as worth £45 10s. a year with no curate. The parochial Registers go back to 1815.

### PARISH PRIESTS.

Rev. Nicholas Roche served this parish in 1688, and he registered himself, in 1704, as P.P. of Castle Ellis, Killily, Ballyvaldon, Killesk, St. Nicholas, Screen, Ardcavan, and Ardcollm. He resided at Ballynegore, parish of Killily. I can find no trace of him after the year 1711—and there is a lacuna from 1712 to 1732.

Very Rev. Nicholas Synnott was P.P. from 1732 to 1775. He appears as a Canon of Ferns in 1739, and he was Vicar General

in 1745. Bishop Sweetman, in 1751, refers to Canon Synnott, who resided at Castle Ellis; and he made a visitation of the parish on May 6th, 1753, when "all things were well."

Very Rev. David (Canon) Cullen was P.P. from 1775 to April, 1803. On February 11th, 1796, he was given a curate, Rev. Thomas Dixon. The chapel of Ballynamonabeg was burned on January 18th, 1799.

Rev. David Dempsey was appointed P.P. of "Killily cum suis annexis," in 1803, and laboured for thirty-nine years. His curate, in 1818, was Rev. Nicholas Furlong, who, on April 3rd, 1819, was sent to Camolin, and was replaced, in 1821, by Rev. David Hore. Father Dempsey built the present church of Blackwater, in 1831, with the able assistance of Rev. David Hore and Rev. Patrick Dempsey. He died on June 7th, 1842, aged 80.

Rev. David Hore, C.C. of the parish from 1821 to 1822, and again from 1830 to 1842, was appointed P.P. on June 7th, 1842, but survived less than four years. He ornamented the church, and died on February 9th, 1846, aged 49.

Rev. Martin Moran, C.C. of Bannow since 1834, was appointed P.P. on February 14th, 1846, and laboured for twenty-eight years. He built the present schoolhouse in 1860, and improved the church both externally and internally, in 1862. His death occurred in October, 1874.

Rev. Thomas Walsh, C.C. of Lady's Island since 1866, was appointed P.P. in November, 1874. He resigned the parish in January, 1885, and joined the Society of Pious Missions at Rome.

Rev. Martin Dunne, C.C. of Adamstown since 1878, was made P.P. on February 1st, 1885. He was a great scholar, being specially versed in Irish ecclesiastical history. After a pastorate of twelve years he died on June 21st, 1897.

Very Rev. Edward (Canon) Aylward, C.C. of Wexford since May, 1875, was promoted to the pastorate on July 18th, 1897. He took over the present parochial house and improved it considerably. His taste was also manifested in beautifying the church and grounds. Canon Aylward died on February 24th, 1912.

Rev. William Codd, a Roman student, and President of St. Peter's College, Wexford, since December, 1893, was appointed P.P. on March 15th, 1912, and is the present Pastor.

## ANTIQUITIES.

There is no trace of the church of Killlily (in the townland of Glebe), but the ruins of Killesk, Ballyvaldon, and Ballyvalloo will well repay a visit. Killlily churchyard still remains, but is practically closed, save as the family vault of the Talbot family —relatives of the Earl of Shrewsbury. St. Brigid's Well is near the churchyard, about one hundred yards north, at which a "pattern" was held till 1810. Not far off is the burial ground of Tomduff, wherein is the family vault of Sir Walsingham Cooke, erected by him in 1641.

The well of St. Brigid at Killesk was much resorted to till 1820. No burials have taken place in the churchyard since '98.

O'Donovan says that Ballyvaldon church was dedicated to St. Thomas, and that the "pattern" was observed on his feast day (December 21st) till 1815, but the old people of the district insist that the patroness was St. Margaret, and they tell of the crowds that were wont to assemble at the ruins on that feast day (July 22nd). The graveyard is still in use. St. Thomas's Well is in the townland of Garraun, about a mile N.W. of the old church.

Adjoining Castle Talbot is a remarkable tower of considerable antiquity. There is a moat in the townland of Inch. Francis Talbot "conformed" in 1640, to save his property, and he died in 1646.

St. Mary's Well is at Slievnagrane, and pilgrimages were formerly made to it on the feast of the Assumption.

## Parish of Castlebridge.

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THE parish of Castlebridge consists of the older parishes of Ardcavan, Ardcollin, St. Nicholas, and St. Margaret's (the Raven). It is bounded on the north by Blackwater parish ; on the south by Wexford Harbour ; on the east by the sea ; and on the west by an estuary of the river Slaney. Ardcavan was dedicated to St. Coemhan, while Ardcollin had St. Columcill as patron. Holy wells in honour of both these Irish saints attest the old Celtic foundations. Begerin was of older date, being a foundation of St. Ibar (Iberius) in the 5th century. Screen (which represents the old parish of St. Nicholas) was dedicated to St. Maelruain of Tallaght, the name signifying a shrine, an Irish loan word from *scrinium*. St. Margaret's, Curracloe, also known as the Raven, dates from the 13th century, but the church and churchyard have long since disappeared owing to coast erosion. From the 13th to the 16th century the Roches and Sinnotts were Lords of the district, but the Bishops of Ferns had a manor at Polregan. In 1402 Bishop Barrett gave the church of Ardcollin to Selskar Priory, and twenty years afterwards the Selskar Canons were given Ardcavan by Bishop Whitty. Bishop Caulfield, in 1801, returned the parish of Castlebridge as valued at £30 a year. The parochial Registers begin with the year 1832.

### PARISH PRIESTS.

Rev. Nicholas Roche was Pastor of the district from 1688 to 1715. (See BLACKWATER). After his death there is a lacuna of twenty-five years.

Rev. James Roche laboured in the district in 1740, but no further particulars of his pastorate have been handed down.

Rev. John Codd was P.P. from 1750 to 1770. Bishop Sweetman made a visitation of the parish on June 21st, 1753, and "nothing was found amiss."

Very Rev. William (Canon) Brennan was P.P. from 1770 till his death on June 9th, 1793.

Rev. Michael Ennis, P.P. of Killann, was transferred to Castlebridge, on June 20th, 1793. A year later he resigned and went to America, to accompany Fathers Carr and Rossiter, O.S.A., who were sent to found houses of the Augustinian Order in the United States.

Very Rev. John (Canon) Shalloe, a native of Park, near New Ross, was appointed P.P. of Castlebridge, in June, 1794, but was transferred to Adamstown, on April 13th, 1795.

Rev. Michael Redmond was P.P. from April, 1795, till his death on March 20th, 1799.

Rev. Edward Newport, C.C. of the parish since 1789, was promoted to the pastorate in April, 1799, but survived less than two years. He died on February 28th, 1801, aged 39 years, and is buried in Ardcavan cemetery.

Rev. James Browne was P.P. from March, 1801, till his death on October 28th, 1832, aged 73. His humble residence is now a shelter for cattle.

Very Rev. George (Canon) Whitty, Adm. of Enniscorthy since 1819, was appointed P.P. on October 30th, 1832, and laboured for nineteen years. He was given a second curate, Rev. Myles Doran, in 1836. Canon Whitty built a church at Curracloe, in 1846, and also erected a fine parochial residence. He resigned on February 14th, 1851, and went to live with his brother in Wexford.

Very Rev. Thomas (Canon) Stafford was transferred from Ballygarret to Castlebridge on April 26th, 1851, and laboured for almost twenty years. In 1856 he built the parochial church of Castlebridge—a commodious structure with a cut-stone belfry—and enlarged the church of Kilmacoe, and also erected a National school. He died on September 25th, 1870, aged 76, and is buried in Castlebridge.

Rev. William O'Neill (C.C. of Bannow since 1857) was appointed P.P. in October, 1870, and laboured zealously till his death on January 11th, 1878, aged 57.

Very Rev. Myles (Canon) Doran (P.P. of Rathnure from 1853 to 1878) came back to Castlebridge as Pastor, and during his

term of office Como Lodge was purchased as a curate's residence. Canon Doran died November 12th, 1890, aged 82.

Very Rev. Sylvester (Canon) Cloney, P.P. of Kilrush, was transferred to Castlebridge in April, 1891. He built a new church in Screen (dedicated to St. Cyprian), and erected a school at Curracloe. He was Chancellor of the Diocese and was of a gentle character. Canon Cloney died on April 2nd, 1908, aged 68.

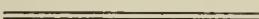
Very Rev. James (Canon) Quigley, a member of the House of Missions, Enniscorthy, was appointed Pastor on April 15th, 1908, and he has effected notable improvements, including the erection of new schools.

#### ANTIQUITIES.

Begerin was formerly an island and was the scene of the labours of St. Ibar, who was a contemporary of St. Patrick, and who died at a great age on April 23rd, 500. His school flourished for over four hundred years. In 819 the Ostmen ravaged Begerin and the neighbouring island *Dairinis Caemhain* (long since reclaimed), the name of which survives in Ardcavan. In 884 died Dermot, Abbot of Begerin; and in 964 the death is chronicled of Crummhael, Abbot of Begerin, and Lector of Tallaght. The Abbey lasted till 1160, and Giraldus Cambrensis tells of the rats who, for having destroyed St. Ibar's MSS., were cursed by that saint. In 1181 the Roches presented the island to the Benedictine monks of St. Nicholas, Exeter, who held it till 1400, when it passed to the Canons of Selskar Priory in Wexford. The English Benedictines in the early years of the 13th century built a church, the ruins of which still remain. Here are also three ancient stone crosses, and a huge boulder—about seven feet in diameter—which is said to mark the last resting place of St. Ibar. As late as 1680 a wooden image of St. Ibar was venerated at Begerin.

At Ardcoll and Ardcavan are ruined churches and holy wells, respectively dedicated to St. Columcill and to St. Coemhan. At the former, patterns were held on June 9th, and at the latter on June 12th. June 7th is the feast day of St. Coemhan of Ardcavan according to some authorities, but June 12th is the true date (see O'Hanlon). Screen cannot now boast

of any antiquarian remains, although the place-name commemorated the shrine of St. Maelruain of Tallaght, who died in 792, on July 7th. The parish represents the older parish of St. Nicholas, but the pattern-day is *September 26th the feast of St. Cyprian*, to whom the present church is dedicated.\* The old church was in the townland of Garryhubbock. During the Penal days the "Mass-house" of Castlebridge was in a marl-hole about half a mile from the village—and the pit is still known as the "chapel-hole." When times grew brighter, in 1760, a little chapel was built near the site of the present parochial house, on a spot called "the chapel field." This was replaced by a larger structure built on the site now occupied by the present church.



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\*Bishop Keating has a note in his Register that Screen was dedicated to SS. Cosmas and Damian—whose feast, however, is celebrated on September 27th. St. Eusebius is also commemorated on September 26th.

## Parish of Crossabeg.

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THE present parish of Crossabeg is modern, and represents a union of the older parishes of Artramont, Kilpatrick, Tykillen, and Kilmallock. Artramont (which appears in old documents as Ardcroman, Ardtermon, and Ardtroman) was a valuable Rectory in the middle ages, and the parish church was dedicated to St. Brigid. Previously, it was a Celtic monastery founded by St. Maelruain of Tallaght, in the 8th century. Kilpatrick was also an ancient Irish foundation, but in the 13th century it was appropriated to the Priory of Glascarrig. The parish church—dedicated to the Apostle of Ireland—was burned by Walter Roche, in 1514, but was soon after re-built. In 1539 the Prior of Glascarrig sold the tithes of Kilpatrick to Rev. Robert MacCormac, the Vicar—said tithes being then valued at 6s. 8d. a year. Tykillen (the house of St. Killian) was a Rectory belonging to the Priory of Selskar in Wexford. Kilmallock was dedicated to St. Sillan, or Mo Siolog, who was also the patron of Gorey (Kilmichaelog). The English changed the dedication to St. Mary's, and the pattern day is August 15th. The name Tykillen appears in old documents as Takillen and Stakilly. The whole district of Shelinalier East was known as *Fearann na gCenel*, but was subsequently (in the 13th century) designated Roche's and Sinnott's land, the river Sow dividing the estate. As late as 1598 Father Turlogh O'Byrne laboured in this district, and, in 1612, the Protestant Bishop Ram reports "Sir Turlogh" as frequenting the house of Walter Archer of Artramont. In the civil arrangement the parish of Crossabeg is regarded as in the parish of Artramont, while Ballymurn is regarded as in Kilmallock.\* The present Registers were begun in 1837.

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\*In 1801 Bishop Caulfield returned the parish of "Kilmallock" as worth £45 a year, with one curate.

## PARISH PRIESTS.

From 1686 to 1710 Rev. Nicholas Doyle was Pastor of the vast district from Templeshannon to Wexford, over twelve miles. He resided at Ballyroe (Edermine), and registered himself in 1704.

Rev. Patrick Redmond was P.P. of Crossabeg from *circa* 1746 to 1776. In 1765 he built a small thatched chapel at Crossabeg for the parishioners of Kilpatrick, Artramont, and Tykillen. He also had a chapel at Ballymurn for the parish of Kilmallock.

Rev. Redmond Roche was P.P. from 1776 to 1819. His chapel at Ballymurn was burned by the ascendancy faction on June 21st, 1798, while that of Crossabeg shared the same fate on June 24th, 1799. Father Roche died on April 9th, 1819, and was buried in the ancient cemetery of Kilpatrick within Saunderscourt demesne.

Rev. James Dixon, who had been first Prefect Apostolic of Australia, one of the "convict-priests" of '98, and was C.C. of the parish since 1811, was promoted to the pastorate in April, 1819. He laboured in Crossabeg for twenty-one years, and died in January, 1840. His epitaph in Crossabeg church (which had been rebuilt by Father Roche in 1802) reads as follows:— "Of your charity, pray for the soul of the Rev. James Dixon, Pastor of Crossabeg and Ballymurn. He died on the 4th of January, 1840, in the 83rd year of his age."

Rev. Nicholas Furlong was transferred from Litter to Crossabeg on February 3rd, 1840, and laboured till his death on December 22nd, 1849.

Rev. John Barry, C.C. of Kilmore since 1846, was promoted to the pastorate on March 13th, 1850. He died on January 5th, 1857.

Rev. Denis Kenny, C.C. of Castlebridge since 1853, was appointed P.P. in April, 1857. After a pastorate of three years he was transferred to New Ross on October 21st, 1860.

Rev. William Murphy, Adm. of Enniscorthy since 1846, was promoted to the pastorate on October 21st, 1860, but was transferred to Taghmon in January, 1866.

Rev. John Keating, C.C. of Kilmore since 1858, was made P.P. in January, 1866, but died on October 5th, 1867.

Rev. William Furlong, C.C. of Glynn since 1845, was appointed P.P. on November 5th, 1867, but died in a little over twelve months, on December 13th, 1868.

Very Rev. Edmond (Canon) Doyle, C.C. of the parish since 1858, was made P.P. in January, 1869, and had a pastorate of nearly twenty-four years. He died on September 20th, 1893.

Very Rev. James (Canon) O'Brien was P.P. from 1893 to November, 1901, when he was transferred to Adamstown. During his pastorate the church of Ballymurn was solemnly dedicated by the Bishop of Ferns on October 13th, 1900.

#### ANTIQUITIES.

Within the demesne of Saunderscourt is the ruined church of Kilpatrick in the centre of the ancient cemetery. The only remarkable feature is the beautiful Hiberno-Romanesque doorway which was taken from the now-disappeared church of St. David at Ballynaslaney. Not far from the ruined church of Kilpatrick is St. Patrick's Well. At Artramont there is also a holy well dedicated to St. Patrick, adjoining the ancient churchyard.

Only a small portion of the south wall of Kilmallock church remains. The churchyard is a large one, and contains some tombs of interest, including that of Father Mogue Kearns, of '98 fame. Not far off is the holy well of St. Mary's, and the family vault of the Hays of Ballinkeele.

Adjoining the road from Crossabeg to Ballymurn is a holy well, St. Killian's, called Toberahilleen, which in former days attracted pilgrims. The pattern day was July 8th, the feast of St. Killian.

Toberfinick is in the parish of Artramont. Its derivation is obscure, but it probably means "the clear-water well" (tober-fion-uisge).

## Parish of Glynn.

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THE present parish of Glynn represents the older parishes of Whitechurch-Glynn, Kilbride-Glynn, Ardcandrisk, and Ferry Carrig. It also includes Killurin, with the chapelry of Carrigmenan (Chapel Charon). It is bounded on the north by Bree ; on the south by the Mountain of Forth ; on the east by Wexford town ; and on the west by Taghmon. Nothing of special interest is to be chronicled of the parish in pre-Reformation days. The Furlongs were Lords of Carrigmenan till 1638 when the estate was purchased by Philip Devereux. In 1404 Sir John Talbot granted the church of St. Nicholas at Carrick (Ferry Carrig) to the Priory of Selskar. It is well to note that Whitechurch-Glynn is quite a different parish from Whitechurch, near Dunbrody, while the affix to Kilbride is to differentiate it from four other churches of that name in the diocese of Ferns. The curacies are at Barntown and Boulabaun. In 1801 Bishop Caulfield returned the parish of Boulabaun as worth £35 a year ; no curate. The parochial Registers go back to 1817.

### PARISH PRIESTS.

Rev. Mark Redmond (ordained on June 7th, 1696, by Bishop Daton of Ossory) was Parish Priest of Kilbride, Ardcandrisk, and Carrig for fifty-one years. He resided at Barntown, under the protection of the Devereux family. His death occurred in 1747, and his remains were interred in Adamstown cemetery, where his tombstone may still be seen, bearing the following inscription :—“ Rev. Mark Redmond, died August 14th, 1747, aged 84 years.”

Rev. Philip Furlong was P.P. from 1747 to 1749, but no details of his pastorate have come down.

Rev. William Doyle was appointed P.P. on February 16th, 1750, and laboured till 1759. Bishop Sweetman made a visitation of the parish on July 2nd, 1753: "everything found in edifying order, and he gave an extraordinary good sermon on ye occasion."

Rev. Patrick Redmond (a nephew of Father Mark Redmond) was P.P. from 1759 to 1766. He died at the age of 56, and was interred in the cemetery of Ardcandrisk.

Rev. Peter Devereux laboured from 1766 to 1817—a pastorate of fifty-one years. He built a thatched-church at Glynn in 1789, and did all the work of the parish single-handed.

Very Rev. Patrick (Dean) Murphy was appointed P.P. on January 17th, 1817, and had a pastorate of half a century. On October 20th, 1821, he was given a curate, Rev. Martin Moran, who was sent to Bree, in 1827, and was replaced by Rev. Edward Kavanagh, whose successor was Rev. Walter Harpur (1830-1839). Canon Murphy was made Dean of Ferns in 1829, and he built Barntown church in 1848. In 1842 a second curate was provided in the person of Rev. Denis Foley, and in 1845 Rev. William Furlong replaced Rev. Patrick Rossiter. Dean Murphy died on January 22nd, 1867.

Very Rev. Denis (Canon) Foley, C.C. of the parish since 1842, was promoted to the pastorate on February 21st, 1867, and died on February 9th, 1883. Rev. William Furlong, C.C., was made P.P. of Crossabeg on November 5th, 1867, and was replaced by Rev. James Browne (the present Bishop of Ferns), who was transferred to Wexford in November, 1869.

Very Rev. John (Canon) Parker, C.C. of Cushinstown since 1872, was appointed P.P. in March, 1883, and was transferred to Ferns in September, 1891.

Rev. Patrick O'Dwyer had a short pastorate—which extended from September, 1891, to his death on January 17th, 1896.

Very Rev. John F. (Canon) Doyle was appointed P.P. on February 7th, 1896, and was transferred to Ferns in November, 1901. During his pastorate Barntown church was solemnly dedicated by the Bishop of Ferns, in September, 1899.

Very Rev. Daniel W. (Canon) Redmond was appointed P.P. on November 20th, 1901, and is the present Pastor.

## ANTIQUITIES.

The ruinous church of Ardcandrisk is in the demesne of Ardcandrisk. Adjoining it is the holy well dedicated to St. Eusebius, formerly much visited for the cure of sore eyes and headaches, on the pattern day, September 26th. Not far off is a fine Rath, west of which is the spot where John Colclough was fatally shot in a duel with W. C. Alcock, in 1807. Tykillen House preserves the name of St. Killian.

Ferry Carrig is associated with the siege of Carrick-on-Slaney, in 1171. The present castle was built in the 13th century to protect the ferry, which was guarded on the opposite bank by the old castle of Carrick. The castle of Shana-Court (Old Court) has been replaced by a modern monument, a Crimean memorial, built in imitation of an ancient round tower. Originally, in 1169, Maurice Fitzgerald (not FitzStephen, as is popularly supposed) built the Castle of Carrick, on the rock, on the right bank of the Slaney, which gives its name to the parish of St. Nicholas of Carrick. The advowson of the church was in the hands of the Lords of the Liberty of Wexford, and so continued till 1404, when it was presented to Selskar Priory. St. Nicholas of Myra was the Patron Saint. Scarce a vestige of the church now remains, but from an examination of the foundations of the walls, it was evidently a small structure. The cemetery is still used, and is in a secluded spot near the mouth of a glen through which flows a mountain stream. Not far off is St. Nicholas's Well.

Barntown Castle is a fine ruin. There was also a castle at Cullentra. A "pattern" was held at Killurin on St. Laurence's Day (August 10th), but, owing to abuses, was discontinued by Dean Murphy. There are some traces of the old church of Whitechurch, and of chapelries at Boolabaun and Bulgan (*Cill-aill*). Lady's Well, near Whitechurch, is evidence of the dedication of that parish to the Blessed Virgin. There are no remains of the old church of Whitechurch, but the graveyard is still occasionally used. There is another old graveyard in the townland of Barimoney, near which is a holy well—but the name of the patron saint has not been handed down. Not a trace remains of the old church of Killurin (Chapel Charon), but some of the stones were incorporated in the Protestant church, adjacent to the old churchyard. Kilbride church has also disappeared, but the graveyard remains as a silent witness of the temple formerly dedicated to St. Brigid.

## Parish of Kilmore.

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KILMORE is a very extensive parish in South Wexford. It is bounded on the north by Cleristown and Murrintown ; on the south by the Atlantic Ocean ; on the east by Ballymore and Mayglass ; and on the west by Rathangan and Cleristown. It represents the older parishes of Kilmore, Kilturk, Tomhaggard and Mulrankin. It is well to note that Kilmore Quay is about three miles from Kilmore, of which it is a curacy, and is a pretty watering place. Tradition associates St. Patrick with Kilmore, the church of which was dedicated to the National Apostle ; and visitors are well acquainted with the causeway of rocks extending to the Little Saltee Islands called St. Patrick's Bridge. In 1245 the monks of Tintern Abbey acquired Kilmore, Kilturk, and Tomhaggard. Tomhaggard was dedicated to St. Mosacer, and Mulrankin was dedicated to St David. The "pattern" day of Kilmore was transferred to the 19th of March so as not to clash with the celebration of St. Patrick's Day, and hence O'Donovan assumed that St. Joseph was the Patron. St. Cuana the Leper is said to have been the Patron of Kilturk, but the "pattern" day is April 4th. The last Catholic Rector of Tomhaggard under the old regime was Rev. Balthazar Butler, in 1552, while, at the same time, Rev. Thomas Synnoit was Vicar of Mulrankin. On July 31st, 1578, William Pratt was given a patent by the Crown of the right of the next presentation to "the rectories of Tomhaghgard and Killaloge, and the vicarages of Kilturk and Kilmore." In 1801, Bishop Caulfield returned the parish of "Kilmoor" as worth £55 a year, with one curate.

### PARISH PRIESTS.

Rev. John Stafford laboured in the district from 1590 to 1609, succeeded by Rev. William Hanton (1609-1626) who lived at Pullington. Rev. Patrick Keating would seem to have been

Pastor of Kilmore in 1637, as there is a chalice still in existence recording that this great priest had got it made for the parish of St. Patrick, Kilmore, in that year. In 1650, after the Cromwellian usurpation, a Mass-station was erected in the “knock of furze” at Linziestown, close to Tacumshane Lake. The devoted Pastor, Rev. Nicholas Meyler, was murdered there while celebrating Mass on Christmas morning of the year 1653, and was buried in Tomhaggard. His successor, Rev. Richard Norton (1653-1692) was highly esteemed by Bishop Wadding.

Rev. William Lambert was P.P. of *Kilmore*, Kilturk, and Ballymore from 1696 to 1720, residing at Linziestown, but during the same period Rev. Jasper Devereux was P.P. of *Tomhaggard* and Mayglass.

Ven. Peter Devereux, Archdeacon of Ferns, was appointed P.P. of Kilmore in 1751, and lived at Ballyhealy. He saved up all he could spare with a view of founding a Catholic college for the diocese, but his bequest was not made available for twenty-five years owing to the Penal enactments and legal technicalities. He died on April 15th, 1794, and is buried in Tomhaggard.

Very Rev. Andrew Corish was appointed P.P. on May 14th, 1794, and to him is due the present substantial church of Kilmore, commenced in 1798 and finished in 1802. He died in 1808.

Rev. Clement Pettit was made P.P. in 1808 and died on March 20th, 1827. During his pastorate the churches of Tomhaggard and Mulrankin were built by Rev. James Hore, C.C.—the former in 1813, and the latter in 1816—who was promoted to be P.P. of Oulart in 1823.

Rev. James Walsh, C.C. of the parish since 1826, was made P.P. in April, 1827, and laboured for close on twenty-four years. On October 21st, 1836, he was given Rev. Philip Mayler, C.C. of Enniscorthy, as second curate. Rev. John Kavanagh, the senior curate (1823-1846) was promoted to the pastorate of Tagoat in June, 1846. Father Walsh died on December 3rd, 1850.

Ven. Philip (Archdeacon) Mayler, C.C. of the parish since 1836, was appointed P.P. on December 4th, 1850, and laboured for thirty-three years. He erected a new church at Kilmore Quay, and effected many improvements in the parish. His curate, Rev. John Keating, added a new wing to Mulrankin church, in 1861. Archdeacon Mayler died on January 12th, 1884.

Very Rev. Mark (Canon) O'Gorman—a native of Kellystown, Adamstown—C.C. of Enniscorthy from 1868 to 1884, was promoted to the pastorate of Kilmore on April 7th, 1884—the last appointment made by Bishop Warren—and is the present P.P. The parish church was dedicated by the Bishop of Ferns on August 20th, 1902.

#### RELIGIOUS HOUSE.

##### CONVENT OF ST. JOHN OF GOD.

In 1912, Canon O'Gorman succeeded in obtaining a foundation at Kilmore for the Sisters of St. John of God. The Sisters have not only a residential school, under the Department of Agriculture, for domestic economy, dairy and poultry-keeping, but they also conduct a school for the training of girls for domestic service.

#### ANTIQUITIES.

Tomhaggard, as its name implies, means the tomb of St. Mosacer, who succeeded St. Abban as Abbot of Camaross. He was also patron of Saggart, Co. Dublin. A clue to the etymology is afforded by the old spelling, "Tomhager." It is probably the same place as *Fion-magh*, as Lanigan conjectures. The "pattern" day is March 3rd. The ruins of the Celtic church in the churchyard; the little "Mass-house" at St. Anne's Well; and the modern church mark the successive stages of Catholic worship. The colonists of the 13th century re-dedicated the church and well to St. Anne—displacing St. Mosacer. St. Anne's Holy Well is opposite the ruins of the old Celtic church, and it is still frequented by pilgrims on the eve of the feast of that saint (July 26th). From an examination of the ruins of the church it would appear to be of the same date as that of Mayglass.

In Kilmore (Protestant) church there is a beautiful marble monument, testifying to the importance of the Whitty family in the 16th century—one of whom was Bishop of Ferns from 1418 to 1457.

There was an old Mass-house at the Lake (Mulrankin), and a chapel, called the "Long Chapel," at Tullibards, but no traces of these two now remain.

There are castles at Ballyteige, Mulrankin, Ballyhealy, Bargy, and Baldwinstown--formerly belonging to the Whittys, Brownes, Cheevers, Harveys, and Keatings respectively. Rathronan Castle (Mulrankin) is still in excellent preservation.

In the townland of Grange is the ruinous old church of St. Patrick, Kilmore, of which three of the walls still stand--the western gable having disappeared in the 18th century. There is a fine eastern window of brown stone, and a beautiful choir arch. A large cemetery--still used--is attached. About three hundred yards east of the ruins is St. Patrick's Well.

The Protestant church of Kilturk occupies the site of the now disappeared Catholic church. In 1810 the ancient temple dedicated to St. Cuana was pulled down to provide stones wherewith to build the "Church of Ireland" structure--towards which the Government gave a grant of £600. It serves as a church for the Protestants of Kilmore and Kilturk.

There are two blessed wells in Mulrankin, one dedicated to St. Catherine (near Mulrankin Castle), and the other at Brideswell. St. Brigid's Well is said by the old people to have shifted its site, having been desecrated.

The parish of Mulrankin was dedicated to St. David, and the Browne family held the advowson of the church from the 13th century till 1642.

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## Parish of Lady's Island.

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THE parish of Lady's Island, Insula Sanctae Mariae (Our Lady's Island), was originally known as Lough Togher, and adjoins the village of Broadway. It represents the older parishes of Carne, Tacumshane, St. Iberius, and Lady's Island. Carne parish (which formed part of the corps of the Treasurer of Ferns) is associated with the memory of St. Veocc or Vogue, whose chapel is situated in the centre of the cemetery at the extremity of the headland which projects into the sea (Carnsore Point). Tacumshane is of non-ecclesiastical origin, but the parish church was formerly dedicated to St. Fintan (Munnu). In the 13th century it became of such value that it was formed as a Prebend (forming the corps of the Chancellorship of Ferns) and continued as such for over a century. Nicholas Fleming, Prebendary of Tacumshane, was made Archbishop of Armagh, in 1404. Patrick Hay was Vicar of Tacumshane in 1560. Lady's Island belonged to the Augustinian Canons of St. Mary's, Ferns, and, in the 14th century, became famous for a shrine of the Blessed Virgin, which attracted pilgrims from all parts of Ireland. Richard Browne was Pastor of Lady's Island in 1540, and the tithes—value for £6 yearly—were leased to Walter Browne of Mulrankin. In 1552 David Power was the lessee, and on March 1st, 1569, Thomas Masterson was granted it, with the Abbey of Ferns, but William Browne of Mulrankin claimed the advowson as Lord of the Manor as late as 1586, at which date Rev. John Stafford was Parish Priest. Pope Paul V, in 1607, granted an Indulgence to all pilgrims who devoutly visited Lady's Island, and in 1610 we find Father John Pierce as Pastor of Carne. During the Confederate regime, 1642-1649, a community of Augustinian Canons again settled on the Island, but they disappeared under Cromwell. The pilgrimages continued until 1710, when the

rigour of the Penal Laws put an end to them for a time. In 1682 Solomon Richards gives a good description of the "holy island," and correctly notes that the two principal periods of the year for pilgrims were the 15th of August and the 8th of September.

The parish is bounded on the south and east by the sea ; on the north by Tagoat ; and on the west by Ballymore (Mayglass).

The oldest Baptismal Register dates from July, 1737, while the Marriage Register commences in February, 1753, but both are very incomplete. Bishop Caulfield, in 1801, returned the parish as worth £30 a year.

#### PARISH PRIESTS.

Rev. Thomas Turner was P.P. of Carne, Tacumshane, St. Margaret's, St. Iberius, and Ishartmon from 1615 to 1649. He was made Treasurer of Ferns by Bishop Roche in 1632. On November 18th, 1642, Dr. William Devereux, V.G., wrote an order that Father Turner was to be given "the *sedilia* erected by Waller, pseudo Chancellor of Ferns."

Very Rev. James (Canon) Prendergast laboured from 1675 to 1715. He represented the Chapter of Ferns at the Provincial Synod of Dublin, on August 1st, 1688, and he registered himself as P.P. in 1704, residing at Butlerstown. His curate, Rev. Hugh Carney, C.C. (Tacumshane), died in 1709, and was buried in Tomhaggard.

Rev. Francis Byrne was P.P. from 1715 till his death on May 29th, 1734.

Rev. Stephen Lambert was appointed Pastor of Tacumshane and Lady's Island, in 1734, but retired in 1737. He was esteemed as a saint, and died on January 23rd, 1753. His remains were interred at Duncormack, where there is a fine monument to his memory.

Rev. James Nicholas French was P.P. from 1737 to 1763. Under date of June 15th, 1753, Bishop Sweetman notes in his Visitation book that everything was in order in the parish, although there had been some misunderstanding over his collation.

Very Rev. Mun. (Canon) Stafford laboured from 1763 to December, 1806. His curate, Rev. Thomas Browne, died on

July 22nd, 1799. Canon Stafford built a modest church at Lady's Island, in 1801.

Rev. Francis Scallan was appointed P.P. in January, 1807, and died on April 29th, 1838.

Very Rev. Patrick (Canon) Walsh, who had been C.C. of the parish since 1814, was promoted to the Pastorate on May 31st, 1838, and laboured till his death on August 22nd, 1860.

The Venerable Archdeacon James Walsh (brother of the preceding) had been successively P.P. of Newtownbarry and of New Ross, and was transferred thither in 1860. On May 11th, 1863, the foundation stone of the present beautiful church was laid, from plans designed by Pugin and Ashlin, and it was opened on the Feast of the Assumption, 1864. Archdeacon Walsh died on the 7th of June, 1868.

The Venerable Archdeacon Thomas Roche (who had laboured as C.C. of Enniscorthy for twenty-two years) was appointed P.P. in June, 1868, and he completed the church in every detail, which was solemnly dedicated by the Bishop of Ferns on August 10th, 1891. After a pastorate of twenty-eight years, Archdeacon Roche died on 27th December, 1896.

Very Rev. William (Canon) Whitty (who had been Superior of the House of Missions, Enniscorthy, from 1884 to 1896) was P.P. from January, 1897, till April, 1907, when he was transferred to Newtownbarry, and was made Archdeacon of Ferns. He revived the ancient pilgrimage to Lady's Island.

Rev. Patrick Doyle, who had been Adm. of Wexford since 1897, was appointed P.P. on May 1st, 1907, and is the present Pastor.

#### ANTIQUITIES.

There is an old castle on the peninsula in Lough Tay, or Lady's Island Lake, said to have been erected by Ralph Lambert in 1237. South of the court and castle are the ruins of St. Mary's Abbey church—a cell to the Abbey of Ferns—consisting of the western gable, with a double belfry, and fragments of the side walls. On the northern point of the island, approached from the village by a broad causeway, there is a strong tower (14th century) partially rent, and leaning forward in a south-westerly direction.

In the ruined church of Tacumshane there is a marble monument, having a deeply incised floriated cross down the centre, and bearing the following inscription in raised letters :— “Hic jacet Dominus Johannes Ingram, quondam Rector istius ecclesiae, cujus animae Tu Alme miserere Deus.” No date is given, and it has been conjectured that the tomb belongs to the founder of the church in the early years of the 14th century. I have been fortunate in discovering the name John Ingram in 1304. He was a canon of Ferns, and was, doubtless, Rector of Tacumshane. His name occurs in the Patent Rolls as one of the two canons of Ferns who announced the death of Richard of Northampton, Bishop of Ferns, on March 12th, 1304. He had permission to reside in England in 1308. The church was dedicated to St. Fintan (Munnu) or St. Mun, whose feast is on October 21st. There were also chapels dedicated to the Blessed Virgin and St. Catherine. Tacumshane Castle belonged to the Hay family.

Carne is particularly interesting to the archæologist, as it contains the old Celtic oratory of St. Veocc. The church and well are well worthy of attention. A “pattern” was held on January 20th. St. Veocc is also honoured on June 15th. Cross Fintan Point, near Carne, preserves the memory of St. Fintan (Munnu).

The wonderful Rath of Ballytrent is well worth the attention of the archæologist—but it has been sadly altered with a view of modernising it.

Ballytory Castle, on the west bank of the lake of Lady’s Island, in the parish of Tacumshane, was a stronghold of the French family, and in that castle was born the famous Bishop Nicholas French, in 1604. There are some trifling remains of the chapel of All Saints in Ballytory. The site of St. Anthony’s chapel at Furseystown is still pointed out, as is also that of St. Sampson at Ballysampson, and of St. George at Rathmore.

Bargy Castle and Butlerstown Castle are in the vicinity. The former is associated with the memory of the unfortunate Bagenal Harvey. Sigginstown Castle is reminiscent of the now-forgotten family of Siggins. Ballymakane Castle was an ancient seat of the Stafford family.

There are also remains of ruined churches at St. Ibar's, St. Margaret's and Siginstown. The holy well of St. Ibar's was formerly much frequented, as was also a famous well near Buncarrig.

An ancient silver crucifix, formerly belonging to the church of St. Iberius, was discovered in the Lake some twenty-one years ago. Rev. Thomas O'Byrne, C.C. of Tacumshane (1900-1911) got a case made for it, and it now rests under the side altar in the present church of Lady's Island, where is also to be seen a rude statue of the Blessed Virgin found in the old church on the Island.\*



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\* J. B. Trotter visited Lady's Island cemetery in 1812, and describes some of the "rustic tombstones" on which were laid "simple garlands of white cut-paper, curiously adorning a number of sticks bent as hoops, as a last mark of respect and affection."

## Parish of Piercestown.

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THE present parish of Piercestown represents the older parishes of Rathmacknee, Rathaspeck, Killiane, Kilmachree, Drinagh, and Kildavin. It was known as the parish of Rathmacknee as late as 1814. Rathmacknee as a place-name is non-ecclesiastical, but the church was dedicated to St. Martin of Tours. Rathaspeck (Bishop's Rath) had St. Brigid as Patroness. Murrintown was a chapelry dedicated to St. Catherine. Killiane, originally dedicated to St. Liadhain, was re-dedicated to St. Helen, while at Little Killiane there was a chapelry dedicated to St. Deguman (August 27th). Kilmachree (Drinagh parish) had All Saints for Patron, but the older dedication was to St. Kevin. In the 13th century the churches of Killiane and Kilmachree were impropriated to Selskar Priory. Rathaspeck (with Kildavin) formed part of the corps of the Prebend of Edermine since the year 1385. In 1240, Rathmacknee was impropriated to All Hallows Priory, Dublin. In 1420 William Corrin was Vicar of Rathaspeck. At a court of inquiry held on June 2nd, 1460, it was found that the presentation to the church of Rathmacknee lay in the gift of the Prior of All Hallows. John Harman was the last Vicar of Rathmacknee under the old regime in 1556. Drinagh was re-dedicated to St. Barnabas. Kildavin was dedicated to St. Devan, whose feast is 1st of August.

Bishop Caulfield, in 1801, returned the parish of Piercestown as valued at £30 a year, with one curate. The parish Registers go back to 1811.

### PARISH PRIESTS.

Most Rev. Michael Rossiter (a scion of the Rossiters of Rathmacknee Castle) was Parish Priest of Killinick, Kilmachree, and Rathmacknee from 1673 to 1709. He registered himself as

P.P. in 1704, previous to which he had assisted at the Provincial Council of Dublin, in 1685. He was Dean of Ferns in 1692, and was appointed Bishop in 1697, retaining his parish till his death in March, 1709. Bishop Rossiter was buried in the family vault at Rathmacknee. Father Francis Esmonde registered himself as P.P. of St. Peter's, Drinagh, Kildavin, and Rathaspeck. in 1704.\*

Very Rev. William Devereux was appointed P.P. of "Rathmanee" in 1730. He was Chancellor of Ferns in 1739, and Vicar General of the diocese. Dr. Devereux was an extremely able man, and compiled a most valuable Catechism for the Diocese of Ferns (wrongly attributed to his namesake of a century previous). His pastorate lasted forty-one years, during which he built a thatched chapel at Murrintown. He died on August 20th, 1771.

There is a lacuna from 1771 to 1782, but in the latter year Rev. Roderick O'Connor was "Pastor of Rathmacnee." Father O'Connor laboured in the district from 1782 to 1807. In 1796 Father Patrick O'Toole, his curate, was enabled to build a good slated chapel at Kilmachree through the munificence of Mr. Jacob Poole, a benevolent Quaker of Killiane. Although an unpretentious structure, it did duty for half a century as a chapel of ease. On April 24th, 1799, the church of Murrintown was burned by the Orangemen. Father O'Connor died in 1807, and a stone slab in the wall of the parish church at Piercestown has the following inscription :—

"Here lies the Body of the Rev. Rodk. O'Connor, Pastor of Rathmauee, who departed this life April 2nd, 1807, aged 58 years. The Lord have mercy on his soul."

Rev. Patrick O'Toole, who had been C.C. for twenty years, was appointed P.P. in 1807, but was forced through ill health to retire, in 1809. He lived the life of a saint in retirement until his death on February 3rd, 1814, and was buried in the chapel of Murrintown, where a mural slab bears the following epitaph :— "Here lieth the body of the Rev. Patrick O'Toole, who departed this life Feb. 3rd, 1814, in the 58th year of his age. Lord have mercy on his soul."

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\*Father Esmonde died in 1729, and was buried in Bannow church, as was also his married brother.

The Venerable Archdeacon Mark O'Keeffe (a native of Carrigbyrne) was P.P. from March, 1809, to 1838. Archdeacon O'Keeffe procured two chalices for his parish, in 1809, one for Piercestown and the other for Murrintown, and he built the present church at Piercestown in 1828-9. He was a most zealous pastor, and governed the parish for thirty years. The following is the inscription on his tomb :—“Pray for the soul of Rev. Mark O'Keeffe, P.P., founder of this church, Archdeacon of the Diocese, and Pastor of Piercestown, for over thirty years. He died October 10th, 1838. R.I.P.”

Rev. Nicholas Codd—transferred from Monageer—was P.P. from 9th November, 1838, to 1846. He built the present parochial house. The inscription on his memorial slab is as follows :—“In this church lie the remains of Rev. Nicholas Codd, the learned, eloquent, and zealous Pastor of Kilmacree. He was called to the Sacred Ministry in 1814, appointed to the pastoral charge of Monageer, in 1818, and thence translated to this his native parish, in 1838, where he died on the 16th June, 1846, in the 36th year of his age. Requiescat in pace. Amen.”

Very Rev. Patrick (Canon) Keating—a native of Denistown (as was also his predecessor) and C.C. of Murrintown from July, 1825, was appointed P.P. on September 13th, 1846. In September, 1856, after the death of Bishop Murphy, the parish priests of the diocese (as then customary) selected Father Keating as *Dignior* for the vacant See. Canon Keating (who had been made Precentor of Ferns, in 1857) died somewhat suddenly on January 18th, 1858, and was buried at his own request in Murrintown church.

Very Rev. Laurence (Canon) Kirwan, President of St. Peter's College, Wexford, was appointed P.P. on February 11th, 1858, and was soon after made Dean of Ferns. As a pastor he ruled with unfailing prudence, and he died on August 15th, 1880, in the 75th year of his age.

Very Rev. James Browne, C.C. of Wexford from November, 1869 to 1880, was P.P. from September, 1880, to 1884, when he was selected to be Bishop of Ferns, and was consecrated as such on September 14th, 1884 (see INTRODUCTION).

Rev. Matthew Joseph Sinnott—a native of Ardcavan, in Castlebridge, and C.C. of Taghmon—laboured as Pastor from September, 1884, till his death on January 24th, 1890.

Very Rev. Patrick M. (Canon) Furlong (C.C. of Lady's Island since 1883) was P.P. from February 15th, 1890, to 1896, when he was transferred to Taghmon, where he died in 1914.

Very Rev. William (Canon) Fortune, who had been Adm. of Enniscorthy Cathedral since July, 1889, was appointed P.P. in August, 1896, and ruled the parish for eighteen years. On the death of Canon Furlong, he was transferred to Taghmon as Pastor of that parish, in September, 1914.

Rev. David Bolger—a native of the parish of Ferns—who had laboured as C.C. of Rathgarogue since March, 1898, was appointed P.P. on 8th September, 1914.

#### ANTIQUITIES.

Kildavin church has almost disappeared, although one hundred years ago it was in fair condition. It was dedicated to St. Davin or Devan (*Daimhin Fortharta an Chairn*), whose feast was celebrated on August 1st. The church consisted of a nave and choir, with a fine choir arch. There was a quadrangular window in the north wall. The doorway had disappeared in 1825. In the old cemetery occasional burials take place. St. Davin's Well is about two hundred yards west of the ruined church, and a "pattern" was held there until 1878 on the 1st of August. St. Catherine's Well is in Kildavin Upper, which was formerly in much repute for the cure of sore eyes.

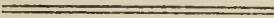
The old churches of Rathaspeck and Rathmacknee were within the present demesne of Johnstown Castle—but they have long since disappeared. This is not so surprising, when one considers that Kilmachree chapel (built in 1796) is now a ruin. Portion of Johnstown Castle is incorporated in the present magnificent mansion. Rathmacknee Castle is well worthy of a visit. Rathlannan Castle was an old seat of the Esmondés.

Drinagh church has almost disappeared, but the old cemetery is still to be seen.

The place-name Poulmanagh is an evidence of an old Celtic monastery.

Between the Protestant church of Rathaspeck and the castle gate of Johnstown is an old Rath—but there is a more famous Rath at Ballytrent.

Killiane Castle is still in good preservation, and there is a massive round tower on the north-east angle of the keep ; the keep, or court, covers an area of nearly half an acre.



## Parish of Rathangan.

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THE parish of Rathangan represents the old parishes of Duncormack, Killag, Kilcowan, Ballyconnick, Kilmannon, and part of Ambrosetown. In 1327 Duncormack was appropriated to the Knights Hospitallers of Kilmainham, and so continued till 1540. Killag (of which church John Young was Vicar in 1420) was dedicated to St. Deguman or St. Denan (St. Tenens). Kilcowan was dedicated to St. Cuan, and was impropriated to Tintern Abbey, as was also Killag. Ballyconnick was, in reality, a chapelry depending on Taghmon, and was an old Celtic foundation, dedicated to St. Deguman, whose feast is celebrated on August 27th. The church was re-dedicated to St. Anne, whence the name of the townland of St. Anne, in which the ruined church and cemetery are situated. Kilmannon was dedicated to St. Maighnan, whose feast is commemorated on December 18th. Although some writers give St. Moninne (Virgin) as Patron, whose feast is July 6th. Ambrosetown was dedicated to the Blessed Virgin, and was a "free chapel." In 1403 John Teyre was Parson.

The boundaries of the parish are :—North, the mountain of Forth; South, the sea; East, the parish of Kilmore; West, parish of Bannow.

In 1801 Bishop Caulfield returned the parish as worth £65 a year, having one curate. It was generally known as the parish of Duncormack, and so continued till 1803. The parish Registers go back to 1823.

### PARISH PRIESTS.

Rev. Richard Walsh was P.P. of Duncormack from 1685 to 1720. He was ordained at Angers in 1681, and he registered

himself, in 1704, as P.P. of Duncormack, Killag, Ballyconnick, Kilmannon, Mulrankin, and Kilcowan, residing at Rathangan.

Very Rev. Joseph (Canon) Purcell was P.P. from 1727 till his death on January 4th, 1741, aged 42. He was buried in Duncormack, where his monument may still be seen.

Rev. John Codd was P.P. from 1741 to 1768, but no details of his pastorate have come to hand.

Most Rev. Dr. John Stafford was appointed Pastor of Duncormack in 1768, and, on December 5th, 1772, was appointed Coadjutor Bishop of Ferns, but he retained his parish till his death, on September 30th, 1781. His death was occasioned by a fall from his horse when returning home after having baptised James Cardiff (afterwards surgeon to the 79th Regiment), and his remains were interred in the family vault at Tacumshane.

Very Rev. James (Canon) Cullen was P.P. from October, 1781, to 1802. His chapel at Newtown was destroyed in 1798.

Rev. Patrick Cogley, Parish Priest of Monageer, was transferred to Rathangan in 1802, but died in less than a year, on April 17th, 1803. He was interred in Coolstuff, and on his monument is the following epitaph:—"Here lieth the body of Rev. Patrick Cogley, who departed this life April 17th, 1803, aged 52 years. Requiescat in pace."

Rev. Patrick Codd (ordained at Paris in 1772) was P.P. from 1803 to 1810. His curate was Rev. James Dake, who died in 1830.

Very Rev. John (Canon) Barry laboured as P.P. from 1810 till his death on October 9th, 1836, aged 72.

Rev. Philip Cullen, C.C. of the parish since 1817, was appointed P.P. on December 13th, 1836, and had a pastorate of sixteen years. He was a native of Grayrobin (Cragrobin), parish of Kilmore. In October, 1837, a second curate was appointed in the person of Rev. William Stafford. Father Cullen died on March 19th, 1853.

Very Rev. Garret (Canon) O'Toole, successively C.C. of Castlebridge and Rathangan, was appointed Pastor on March 31st, 1853. He was born in St. Christopher's Island, and inherited considerable fortune. Not long after his promotion to Rathangan he determined to build a suitable church, and, in the years

1871-3, he carried out his idea—defraying the cost in great part out of his own purse, aided by his generous parishioners. Canon O'Toole not only attended to the spiritual interests of his flock, but he also looked after their material interests. He died in February, 1875, and was buried in Rathangan church, where there is a fine monument to his memory, on which his medallion portrait is beautifully carved.

After the death of Canon O'Toole, Bishop Furlong made Rathangan a mensal parish, and appointed Rev. Henry Williams as Adm. Father Williams administered the parish from April, 1875, till his death in April, 1882, and was succeeded by Father John Doyle, Professor in St. Peter's College, Wexford, who was promoted to the parish of Newbawn, in July, 1887. After Father Doyle's promotion, the present Bishop again ceded Rathangan and made it parochial.

Very Rev. Nicholas (Canon) Hore was transferred from Adamstown to Rathangan in 1887. He died on February 5th, 1906.

Very Rev. John (Canon) Lennon, who had been for many years Superior of the House of Missions, Enniscorthy, was appointed P.P. in 1906. Canon Lennon brought out an excellent Catechism and an Abridgement of same, and he has contributed to several periodicals.

The present population of the parish is 2,200 ; and there are four mixed schools, namely, at Duncormack, Baldwinstown, Clearistown, and Forth.

#### ANTIQUITIES.

The ruins of Killag castle are in fair preservation, and the roofless walls testify to the fact that it was of goodly dimensions. The cemetery adjoins it.

Only a small portion of the walls of Kilcowan church has survived, but the cemetery is occasionally used. Kilcowan must be distinguished from Kilcowanmore (Ballybrennan), though both churches were dedicated to St. Cuan.

The old church of Ambrosetown (in reality a free chapel) has almost completely disappeared : portion of the end wall alone remains. There is a cemetery attached.

Duncormack church has completely disappeared, but the cemetery—fairly extensive—is still used, and contains a number of interesting monuments of the 18th century, including those erected to commemorate four priests. Adjoining the cemetery is a splendid Rath, which, unfortunately, has not escaped vandalism. Duncormack castle was in tolerable preservation till the first decade of the last century, when it was struck by lightning: hunters for treasure completed its destruction.

St. Tenans' church at Ballyconnick has almost disappeared, but the cemetery adjoins the ruins. The townland is called "St. Anne's," though the original Patron was St. Deguman.

No ruins remain of Kilmannon church: the cemetery is occasionally used. Nigh at hand is Kilmannon castle. There is a holy well at Newtown. The present church of Clearistown (the curacy of Rathangan) has taken the place of the disappeared church of Kilmannon. Adjoining it is a well, dedicated to St. Mannon, and the "pattern" day was July 6th. O'Hanlon is of opinion that the patron saint was St. Moninne, a holy virgin, also known as St. Darerca, whose feast is July 6th. Ballymagir, the ancestral home of the Devereux family, is in the parish of Killag, and is now known as Richfield.

Baldwinstown castle was rebuilt in 1830 by the late Canon Stafford, of Rathmines (Dublin), who was born in the castle in 1768, and who died on November 2nd, 1848.

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## Parish of Taghmon.

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THE parish of Taghmon is one of the most historic in the diocese of Ferns. Though the village is comparatively insignificant, it was formerly of considerable importance. Founded by St. Fintan (Mo Phindhu or Munna)—also known by the slightly abbreviated Irish appellation of St. Munn—in the 6th century, the old Celtic monastery and its beehive cells attracted scholars from all parts, and developed into a great school. The site of St. Munn's cell was at Monichan (of the same etymology as Monaghan or Manachan), although modern writers allege that it was on the site of the present Protestant church. Three large cemeteries in Taghmon are a standing evidence as to the importance of the place, and it was a valuable Prebend until the period of the so-called Reformation.

St. Fintan died in 636 on the 21st of October, and the Irish Annals supply a line of Abbots who succeeded the saintly founder at Taghmon. The Scandinavian raids between the years 827 and 917 seriously affected the Abbey, and in 960 the monastery became derelict, shortly after the death of Dunlaing, who is described as "Abbot of Inis-doimhle and Teach Munna."

In 1219 the Manor of Taghmon fell to the lot of Sibilla, youngest daughter of William Marshal, and in 1275 it formed part of the inheritance of Agatha de Mortimer, from whom it passed to the Talbot family.

Thomas Cantock, Prebendary of Taghmon, was appointed Bishop of Emly in 1306, and the vacant Prebend was assigned to John Sutton, who was also Rector of the parish and so continued till 1349. Bishop Esmonde was Prebendary from 1349 to 1353, when he was made Bishop of Emly. John Keating was Rector and Prebendary from 1365 to 1389. His successor, Thomas Snell

(1390-1395), was made Bishop of Waterford and Lismore, who was succeeded by John Swayne (1401-1417), made Archbishop of Armagh, in 1418. In 1449 David Crane was appointed Rector of Kilbride *vice* William Barret, deprived. In 1540 David Walshe was Rector. William Devereux was the last Catholic Prebendary in 1560. In 1550 James Meyler was Vicar of Coolstuff, and John Denn was Rector of Kilgarvan.

The present parish of Taghmon includes Coolstuff (dedicated to the Holy Trinity) and Kilgarvan—both of which are Prebends. Taghmon was formerly a corporate town, and returned two members to the Irish Parliament till the Union. The parish Registers go back to 1801. Bishop Caulfield, in 1801, returned the parish as worth £30 a year, with one curate.

#### PARISH PRIESTS.

Rev. Patrick Hore was P.P. in 1644. His remains were interred in the present Protestant church.

Venerable Gregory Downes was P.P. from 1690 to 1740. He registered himself, in 1704, as Parish Priest of Taghmon, Coolstuff, and Whitechurch-Glynn, and he was Archdeacon and V.G. of Ferns. In 1702 he was tried at the Wexford Assizes for having given faculties to Rev. Michael Downes, but was released on bail. He resided at Bricketstown.

Rev. Patrick Redmond was P.P. from 1740 to 1769. On March 10th, 1744, William Hore, Portreeve of Taghmon, reported Father Redmond as "a Popish clergyman in the Mass House of Taghmon," residing at the house of his brother, James Redmond of Harveystown. Hore locked up the Mass-house, and "allowed," as he writes, "no admittance into it in the shape of the Popish (or any other) worship." According to the Visitation Book of Bishop Sweetman, in 1753, Father Redmond was an able pastor and a good preacher.\*

Rev. Myles Murphy was C.C. from 1760 to 1769, and is buried in Trinity.

Rev. Malachy (Loftus) Brennan was appointed P.P. in 1769 and laboured for twenty years. During his pastorate, in 1771 (Trinity Sunday), Bishop Sweetman consecrated the Most Rev. Dr. Egan as Bishop of Waterford and Lismore, at Taghmon.

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\**Archivium Hibernicum.* Vol. II.

Father Brennan resided at Forest, and died on November 29th, 1789, aged 45 years. He was buried with his relatives in Whitechurch-Glynn.

Rev. Bryan Murphy was appointed P.P. in December, 1789, with Rev. Denis Ryan as C.C. He lived during the troubled '98 period, and resided at Bicketstown. In 1800 the yeomen forced him to fly and to swear that he would never return to Taghmon. Ultimately his mind gave way.

Rev. Thomas Doyle was appointed P.P. in 1802, and was transferred to New Ross in 1818. His curate, Rev. Thomas Walshe, died in 1812.

Very Rev. John (Canon) Scallan (a native of Tagoat) was P.P. from 1815 till his death on May 1st, 1849. The marble slab to his memory which was erected in the old church is preserved in the sacristy of the present church, and bears the following inscription :—" Of your charity pray for the repose of the soul of the Reverend John Scallan, during 34 years P.P. of Taghmon. He died May 1st, 1849, in the 71st year of his age, beloved, revered, regretted. His flock, to whom he was endeared by his attention, by his mild yet earnest instructions here, have erected this monument to record the virtues of the dead and the gratitude of the living. Our Father, Hail Mary." During Canon Scallan's pastorate the chapels of Trinity and Carroreigh were built respectively in 1838 and 1843. His curate, Rev. Thomas Stafford (1817-1838) was made a Canon on September 17th, 1837, and was appointed P.P. of Ballygarret on November 6th, 1838.

Very Rev. Loftus (Canon) Brennan (a native of Forest), C.C. of Crossabeg from 1828 to 1849, laboured as P.P. for almost seventeen years. He died on January 9th, 1866, and was interred in the cemetery of Whitechurch-Glynn.

Very Rev. William (Dean) Murphy, Parish Priest of Crossabeg from 1862 to 1866, was transferred to Taghmon in the latter year. On May 9th, 1869, he laid the foundation stone of the present beautiful church of St. Fintan, on the site of the old Catholic church, and it was completed in 1871. He was made Dean of Ferns and V.G. in 1883, and he died on May 28th, 1896, in the 88th year of his age. There is a beautiful marble slab to his memory in St. Fintan's church.

Very Rev. P. M. (Canon) Furlong, Parish Priest of Piercestown from 1890 to 1896, was transferred to Taghmon on the death of Dean Murphy. He was Canon and Vicar Forane of the diocese, and was a fearless champion of the social and political rights of the people. Canon Furlong made many improvements in the parish, and he built a substantial Hall as a reading room and a place of recreation for the parishioners. Though stricken by paralysis in 1911, he struggled on till his death on August 14th, 1914, in the 69th year of his age.

Very Rev. William (Canon) Fortune, who, by a strange coincidence, had been P.P. of Piercestown on the transfer of Canon Furlong, succeeded the latter lamented clergyman in the pastorate of Taghmon in September, 1914. Canon Fortune is well known as an apostle of temperance, and he has already done good work in Taghmon.

#### ANTIQUITIES.

In the cemetery of the Protestant church of Taghmon, the site of the pre-Reformation church, is a very fine Celtic cross (almost nine feet high), generally known as St. Munn's cross. It has not escaped vandalism, as the shaft is absent, and one arm broken. According to popular tradition it marks the grave of St. Fintan, but it is more than probable that it is a 9th century cross erected to the memory of some important personage. St. Fintan's oratory and monastic settlement were at the place called Monichaun, a little distance off. As previously stated, there are three old cemeteries in Taghmon, the cemetery attached to the Protestant church, Our Lady cemetery, and the Monichaun, as well as Coolstuff.

It would appear that there was a Nunnery in Taghmon before the coming of the English. It passed into the hands of the Augustinian Nuns at the end of the 12th century, being made a cell to the Abbey of Hottes in Dublin, but became derelict about the year 1330, and its lands were assigned to the Prior of St. John's, Wexford.

Kilbride, near Taghmon, was appropriated to the Priory of Kilclogan. In 1581 the Earl of Ormonde got "St. Brigid's, Taghmon," but it subsequently passed to the Loftus family.

In addition to the fine old castle of Taghmon (still in tolerable preservation), there are castles at Brownscastle and at Harperstown. Near Brownscastle is St. Munn's Well, and adjacent to the present Catholic church is another well (Tobar Munnu), dedicated to St. Fintan.

There is no trace of Kilgarvan old church, but the chapel of Carroreigh is quite near the site, and is one of the two curacies of Taghmon—the other being at Trinity, which perpetuates the Patron of Coolstuff church. This latter is near the western termination of the mountain of Forth. The mediæval church of Coolstuff is in the townland of Glebe, and though ruinous, contains a perfect doorway in the pointed style. Not far off is a holy well called Lady's Well, at which "patterns" were formerly held on the Feast of the Assumption.

Sigginshaggard castle is still in fine preservation, but is getting ruinous. There is also a fragment left of the castle of Aughnagan (*Achadh na g-ceann*).

## Parish of Tagoat.

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THE present parish of Tagoat ((*Teach-gcotach*—the house of the cots or flat bottomed boats) is comparatively modern, but it represents the old parishes of Rosslare, Kilrane, Kilskoran, St. Helen's (Killelan), St. Michael, and Ballybrennan. As a place-name it is non-ecclesiastical, and its etymology is obscure; it is not even included in the civil list of townlands in the County Wexford.

Rosslare, according to O'Donovan and Dr. Joyce, means "the middle peninsula," but this derivation cannot stand for many reasons: in particular, the old spelling is invariably given as "Rosclare," that is, "the point or headland of the wooden bridge." In 1405 Philip Mason was Rector of the parish of St. Mary's, Rosslare, and the church was situated in the place now known as Churchtown ("Churchtown of Rosclare").

Kilrane (*Cill-Ruadhan*) was dedicated to St. Ruadhan (pronounced Raan), whose feast is celebrated on the 15th of April. Some writers have asserted that the place-name is an Anglicised form of "Coilrane" or "Coolrane," meaning "the wood of the ferns" or "the corner of the ferns," but in the Papal Registers of the 15th century it is given as "*the church of St. Rodan*," clearly pointing to St. Ruadhan. Its ecclesiastical importance is evidenced from the fact that it was a Prebend annexed to Kilcomb. In 1560 John Devereux was the first Protestant Rector of "Kilroan," and was appointed first Protestant Bishop of Ferns in 1566.

Kilskoran is of non-ecclesiastical origin, and is really *Coill-scoran*, meaning the boggy wood. The church was dedicated to St. Inick—one of the seven daughters of Hugh—and was in the patronage of the Hay family. In 1550, Thomas Hay, Dean of Ferns, was Rector of Kilskoran.

St. Helen's, or Killelan, was a small parish, as was also that of St. Michael. The former church was dedicated to St. Helen, while the latter—situated in the townland of Bush—had the archangel St. Michael as patron: it belonged to Kilclogan.

Ballybrennan was a chapelry dedicated to St. Kevin of Glendalough; the church was profaned and destroyed by the Cromwellians in 1650. There was also a chapel in the parish dedicated to the Seven Daughters of Hugh.

From 1734 to 1767 Tagoat was included in Lady's Island, but in the latter year it again became an independent parish. In 1801 Bishop Caulfield returned the parish of "Rosslare" as worth £35 a year.

#### PARISH PRIESTS.

Rev. Robert Esmond was Pastor of this district from 1686 to 1709. In 1704 he registered himself as P.P. of Kilschoran, Kilrane, Rosslare, St. Michael's, Ballybrennan and Killelane—residing at Ballydungan. His will was proved in 1709.

Rev. James Comerford laboured from 1709 to 1734, after which period the parish was temporarily included in Lady's Island (1734-1767).

Very Rev. Matthew (Canon) Byrne was appointed P.P. in 1767, but was killed at Clough East Castle by Dr. Waddy on September 7th, 1787.\* His remains were brought to Adamstown where the following inscription on his monument may still be deciphered:—"Here lyeth ye body of ye Rev<sup>d</sup>. Matthew Byrne, dep<sup>ed</sup> 7ber 7th, 1787, aged 57 years. Requiescat in pace."

Rev. Thomas Carroll was P.P. from October, 1787, till his death on February 16th, 1803.

Rev. Mark Cooney was transferred from Litter on February 24th, 1803, but resigned in 1815. He died on July 28th, 1817, aged 78, and was buried at St. Mary's, Taghmon. He had been C.C. of Tagoat since 1796, and on his transfer from Litter the name of the parish is given by Bishop Caulfield as "Tagot, Coolrane, etc." He lived at Ballycashlane, below the Lady's Island.

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\*Dr. Madden does not give the date of Canon Byrne's death, but he states that Waddy invited the Pastor to dinner at Clough East Castle, and in a fit of *delirium tremens* killed him.

Rev. Mark Barry, P.P. of Kilrush, was transferred to Tagoat in 1815, and he was given a curate, Rev. John Cavanagh, on January 15th, 1820. Father Barry was in ill health when appointed to Tagoat, but laboured for five years. At length, he was compelled to resign on November 20th, 1820. He died at Wexford on September 17th, 1847, aged 88, and was interred in the Franciscan cemetery.

Very Rev. Walter (Canon) Rowe, C.C. of Enniscorthy since 1819, was appointed Adm. of Tagoat on March 4th, 1821. On the same day Rev. John Cavanagh, C.C., was sent to Annacurra. Canon Rowe was made P.P. of Tagoat in 1822, and was given a curate, Rev. James Murphy. To Canon Rowe is due the present church of Tagoat (after designs by Pugin), and the first Mass in it was celebrated at his funeral. He died June 18th, 1846, in the 53rd year of his age.

Very Rev. John (Canon) Kavanagh—a native of Coolcots—C.C. of Kilmore since 1823, was promoted to the pastorate of Tagoat in June, 1846, and laboured for twenty-three years till his death on April 19th, 1869.

Rev. John Kirwan, C.C. of New Ross since 1858, was made P.P. of Tagoat, in May, 1869. After six years he was transferred to New Ross, in September, 1875.

Rev. Thomas Cloney was P.P. from October, 1875, till his death on January 24th, 1895.

Very Rev. Luke (Canon) Doyle, President of St. Peter's College, Wexford, from August, 1888 to 1895, was appointed P.P. February 1st, 1895. His labours for over twenty years are known and appreciated even outside the diocese of Ferns. He built a beautiful church and a neat curate's residence at Rosslare, and he introduced the Mercy Nuns also at Rosslare in 1911. Canon Doyle died, after a prolonged illness, on December 9th, 1915.

#### ANTIQUITIES.

Mention has been previously made of the old churches at Rosslare, Kilscoran, Kilrane, and Ballybrennan. The west gable of the ruined church of Rosslare still remains, with the belfry. The old castle of Ballybrennan belonged to the Synott family.

In the townland of Burrow there is a holy well dedicated to St. Brioc.

St. Michael's cemetery and a holy well are reminders of the old parish of St. Michael's.

A fine cinerary urn was found on the south-west of the Mountain of Forth, in 1884, and is now in St. Peter's College.

In 1642 Rosslare Fort was erected by the Confederates, and Paul Turner was appointed first Captain.

At Slade and Trimmer—both in the parish of Kilscoran—there were formerly chapels dedicated to St. Brigid, while at Hillcastle was a chapel dedicated to St. Ruadhan.

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### FERNS IN THE EPISCOPACY.

(Reading from left to right, and from top to bottom)

- Right Rev. Dr. Lambert, O.F.M., Vicar Apostolic of Newfoundland, d. 1816.  
Bishop Browne of Kilmore, d. 1865; Bishop Walsh of Kildare and Leighlin, d. 1886; Bishop Doyle, O.S.A., of Kildare and Lurglin, d. 1834; Bishop Rickards of Galloway, d. 1899.  
Bishop Keating of Ferns, d. 1849; Bishop Browne of Ferns; Bishop Sweetman of Ferns, d. 1786.  
Bishop Grace of Sacramento; Bishop Furlong of Ferns, d. 1875; Bishop Murphy of Ferns, d. 1856.  
Bishop Reville, O.S.A., of Sandhurst.  
Bishop Brownrigg of Ossory; Bishop Warren of Ferns, d. 1884; Archbishop Kelly of Sydney.  
Bishop Crane, O.S.A., of Sandhurst, d. 1886; Bishop Shiel, O.F.M., of Adelaide, d. 1872; Bishop Power of St. John's, Newfoundland, d. 1893; Bishop Scallan, O.F.M., of St. John's, d. 1825.  
Bishop Hughes, O.F.M., of Gibraltar, d. 1860.

# Archbishops, Bishops, and Distinguished Ecclesiastics

## Connected with the Diocese of Ferns.

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### ROGER OF WEXFORD, *Bishop of Ossory.*

Roger of Wexford, Dean of Ossory, was appointed Bishop of Ossory in 1287. He ruled but two years, and died on July 31st, 1289. His remains were interred in St. Canice's Cathedral, Kilkenny.

### COLL O'DORAN, O.S.A.

Coll O'Doran was an Austin Canon of Ferns Abbey. He wrote the *Annals of Ireland*, which was used by Ware. He died in 1408.

### DERMOT O'DUNNE, *Bishop of Leighlin.*

Dermot O'Dunne, Chancellor of Ferns, was Bishop of Leighlin from 1462 to 1464.

### REV. JOHN WADDING.

Rev. John Wadding, a secular priest of Wexford, (who studied at Lisbon) wrote an *Eccles. Hist. of Ireland* in 1621. This work (which, alas! has disappeared) is quoted by Archdeacon Lynch in his *Camb. Eversus*. On February, 25th, 1632, he was appointed Chancellor of Ferns.

### RIGHT REV. MATTHEW ROCHE, *Vicar Apostolic of Leighlin.*

Matthew Roche, a native of New Ross, was Vicar Apostolic of Leighlin from 1621 to 1642, when Dr. Edmund Dempsey was appointed Bishop.

### VERY REV. JAMES DIXON, *Prefect Apostolic of Australia.*

James Dixon was appointed first Prefect Apostolic of Australia in 1803, and exercised his office for seven years. He returned to Ireland in 1810. For his subsequent career see Parish of CROSSABEG.

**RIGHT REV. PATRICK LAMBERT, *Vicar Apostolic of Newfoundland.***

Patrick Lambert, O.F.M., born in the parish of Kildavin, became a member of the Wexford Franciscan Convent, and was appointed first Vicar Apostolic of Newfoundland in 1806. The following is his epitaph on a memorial tablet in the Franciscan Church, Wexford :—“ Sacred to the memory of the Right Rev. Patrick Lambert, D.D., of the Order of St. Francis. Elevated from thence to the episcopal chair by H. H. Pius VII., and appointed by him his Apostolic Vicar in the island of Newfoundland, and in the discharge of the arduous duties of which important trust, worn down with infirmities, he returned to his native city, where in the hope of a blessed immortality, he expired on 23rd of September, 1816, in the 62nd year of his age, and of his consecration the 10th. R.I.P. Erected as a small tribute of affection by his grateful sister, Margaret Rea.”

**RIGHT REV. THOMAS SCALLAN, *Vicar Apostolic of Newfoundland.***

Thomas Scallan, O.F.M., a nephew of Bishop Lambert, was born in Churchtown, and was a Professor in the old Franciscan Academy in Wexford. He was chosen as second Vicar Apostolic of Newfoundland on 4th April, 1815, and was consecrated at Wexford May 1st, 1816, by Archbishop Troy. He ruled from 1816 till his death at St. John's, on 29th May, 1830. To his memory was erected a beautiful monument by Hogan.

**MOST REV. JAMES DOYLE, “J.K.L.” *Bishop of Kildare and Leighlin.***

Several biographies have appeared of Bishop Doyle and it is merely necessary to state that he was one of the most distinguished of the children of Ferns. Born near New Ross in 1786, James Doyle entered Grantstown Convent in 1805, and became an Augustinian Friar. He was ordained at Enniscorthy on October 1st, 1809, and was Professor in Carlow College from 1813 to 1819. From the date of his consecration as Bishop of Kildare and Leighlin (November 14th, 1819) till his death on June 15th, 1834, he was a model pastor yet unflinching in his zeal for Catholic claims. His sermon at the dedication of the pro-Cathedral, Dublin, on November 14th, 1825, was very fine. Among the many schemes he outlined for the amelioration of the poor was one for old age pensions.



PORTRAIT OF "J.K.L." (MOST REV. JAMES DOYLE, O.S.A.,  
*Bishop of Kildare and Leighlin*)—

By Mulrenin—belonging to Dr. W. C. Lawlor, J.P., Newtownbarry,  
Reproduced from THE CARLOVIAN by the courtesy of Rev. P. J. Doyle, Rector of Carlow Lay College,  
Knockbeg.



MOST REV. JAMES BROWNE, *Bishop of Kilmore.*

James Browne, a native of Big Barn, Co. Wexford, was born in 1786, and entered Maynooth College in 1806. At the completion of his course, he acted as C.C. of Newtownbarry for less than two years, and was appointed sub-Dean of Maynooth College in August, 1814. Having successively filled the chairs of Sacred Scripture (1816) and of Hebrew (1818), he was appointed Coadjutor Bishop of Kilmore on February 19th, 1827, and was consecrated on June 10th of same year, succeeding to plenary jurisdiction in 1829. After an able rule of over thirty-six years he died on April 11th, 1865.

RIGHT REV. HENRY HUGHES, O.F.M., *Vicar Apostolic of Gibraltar.*

Henry Hughes was born in the town of Wexford in 1788, and was therefore ten years old when the Insurrection broke out. Endowed with rare natural gifts he was at an early age attached to the service of God, and resolved to become a Franciscan Friar. Having pursued his studies at St. Isidore's in Rome, he was ordained in 1812, and was subsequently appointed to the Franciscan Church in Merchants' Quay, Dublin. During the Emancipation crisis the fame of Father Hughes as a preacher attracted enormous crowds, and his eloquence won over many to the true fold. He was in the Wexford convent from 1829 to 1840, and was Provincial from 1837 to 1840. In the latter year he was selected by the Holy See to be Vicar Apostolic and titular Bishop of Gibraltar, and though he shrank from episcopal honours, he was induced to accept the post.

Gibraltar was not a very desirable place for an Irish bishop. The position of a Vicar Apostolic needed a man of diplomatic ways and training, and Bishop Hughes was not long in possession of his See when he was confronted with a number of delicate duties. After ten years of arduous labour the zealous Vicar Apostolic returned to the Wexford Convent, where he spent the declining years of his life. When enfeebled by age and infirmity his preaching could still attract vast numbers, and for the three years prior to his death he preached from the altar, seated in an armchair. At length, worn out, he peacefully expired on the 5th of October, 1860, aged 72 years.

The following inscription appears on his tomb in the Franciscan Friary, Wexford:—"Right Rev. Henry Hughes, O.S.F., Vicar Apostolic of Gibraltar. Died 5th October, 1860. Aged 72 years. R.I.P."

**RIGHT REV. AIDEN DEVEREUX, Bishop of Grahamstown,**

Aiden Devereux was born at Poulmarle, near Taghmon, in 1802, and was ordained for the diocese of Ferns in 1826. He was C.C. of Wexford from 1826 to 1830, then went to Rome for a year's study, and in September, 1831, was appointed Professor in St. Peter's College, being also chaplain to the jail. Fired with zeal for the foreign mission he accepted an offer by Bishop Griffith, O.P., to labour in Capetown, in October, 1838, and in 1840 he was appointed Vicar General. At length, on *December 27th, 1847*, he was consecrated Bishop of Paneas and first Vicar Apostolic of the Eastern Vicariate of the Cape of Good Hope. The arduous duties of the vicariate, owing to a dearth of priests and to the trying climate, enfeebled him, and he died on February 11th, 1854.

**MOST REV. JAMES WALSH, Bishop of Kildare and Leighlin.**

James Walshe was born at New Ross on June 30th, 1803, and studied at St. Peter's College, Wexford, from 1823 to 1826, completing his course in Carlow College. In 1850 he was appointed President of Carlow College, and in 1855 he was promoted to the Bishopric of Kildare and Leighlin. He had the happiness of celebrating his silver jubilee on April 3rd, 1881. On the latter occasion he was given the sum of £520 by the clergy of the diocese as a personal gift, but he accepted it on the sole condition of being permitted to forward it to Pope Leo XIII. which he accordingly did. Bishop Walshe died in 1888.

**MOST REV. JAMES ALIPIUS GOOLD, O.S.A., Bishop of Melbourne.**

Rev. James Alipius Goold, O.S.A., made his profession as an Austin Friar at Grantstown, Co. Wexford, in 1832. He joined the Australian mission in 1837, and was consecrated first Bishop of Melbourne, on August 6th, 1848. He made five visits to Rome,

and on the last of these visits, in 1873, his See was raised to the dignity of an Archbishopric, having for suffragan Sees Ballarat and Sandhurst, for which a Papal Brief was issued on March 31st, 1874. Archbishop Goold died at St. Kilda, on June 11th, 1886, aged 74.

MOST REV. JOHN BARRY, *Bishop of Savannah.*

John Barry, of Wexford, laboured as a secular priest for many years at Augusta (Georgia), and was consecrated second Bishop of Savannah, on August 2nd, 1857. He ruled but two years, and was present at the dedication of Bride Street Church, Wexford, on September 11th, 1859. His death occurred two months later on November 21st, 1859.

MOST REV. LAURENCE B. SHIEL, O.F.M., *Bishop of Adelaide.*

Laurence Bonaventure Shiel was born in Wexford on December 24th, 1815, and studied at St. Peter's College. He joined the Franciscan Order in 1832 and proceeded to Rome, where he was ordained in 1839. Having been successively Guardian in Cork and Carrickbeg, he offered himself for the Australian mission, in 1852, and accompanied Bishop Goold to Melbourne, being almost immediately appointed President of St. Patrick's College. From 1856 to 1866 he was Archdeacon of Ballarat, and was consecrated Bishop of Adelaide on August 15th, 1866. He made three journeys to Rome and Ireland, and was present at the Vatican Council. Having established twenty-one new missions, and introduced several religious Orders to his diocese, his health gave way, and he died at Willunga, on March 1st, 1872.

RIGHT REV. T. J. POWER, *Bishop of Newfoundland.*

Thomas Joseph Power was a native of New Ross, and was educated at Carlow College. He was appointed President of Holy Cross, Clonliffe, and was consecrated in Rome on June 12th, 1870. For over twenty years he laboured earnestly in St. John's, Newfoundland, and he established St. Bonaventure's College. His death took place in 1892.

MOST REV. THOMAS FOLEY, *Bishop of Chicago.*

Thomas Foley (son of Matthew Foley of Enniscorthy) was born in 1830 and was ordained at Rome in 1854. He was consecrated Bishop of Chicago in 1870 and died in 1879. Cardinal Gibbons regarded him as the finest pulpit orator in America—not even excluding Archbishop Ryan of Philadelphia.

MOST REV. J. D. RICKARDS, *Bishop of Grahamstown.*

James David Rickards (the son of James W. Rickards, apothecary) was born in Wexford in 1825, and was educated at St. Peter's College. In 1849 he accepted the call of his townsman, Bishop Devereux, and went to the Cape, where he laboured for twenty-two years. In 1871 he was consecrated as third Bishop of Grahamstown, and in 1880 he introduced the Cistercian Monks to Cape Colony. He established "The Cape Colonist," which did good work for Catholics in South Africa. His death occurred in 1890.

MOST REV. MARTIN CRANE, O.S.A., *Bishop of Sandhurst.*

Martin Crane was born at Barrytown, Co. Wexford, in 1818, and studied at St. Peter's College, whence he joined the Augustinian Friars at Grantstown. After the completion of his studies in Italy he was successively Prior of the houses in Rome and in London. Twice he was elected Provincial for Ireland, and his term of office is memorable for the beautiful Augustinian church in Dublin. He was consecrated Bishop of Sandhurst on September 21st, 1874, and arrived in Australia on May 15th, 1875. His labours in Sandhurst are fully detailed in Cardinal Moran's *History of the Catholic Church in Australasia*. Failing eyesight and continued illness induced him to seek for a Coadjutor, in 1885, and he died in 1886.

MOST REV. ABRAHAM BROWNRIGG, *Bishop of Ossory.*

Abraham Brownrigg was born at Ballypierce, parish of Clonegal, on December 23rd, 1836, and was educated at St. Peter's College, Wexford, finishing his course at Maynooth College.

After his ordination, in 1861, he was appointed Principal of St. Aidan's Academy, Enniscorthy, and was subsequently (1864-1866) Professor in St. Peter's College. In October, 1866, he was one of the founders of the House of Missions, Enniscorthy, and he was consecrated Bishop of Ossory on December 14th, 1884. His labours for thirty-one years in Ossory are too well known to be here set forth.

MOST REV. JOHN SAMUEL FOLEY. *Bishop of Detroit.*

John Samuel Foley, the youngest brother of the Bishop of Chicago, was born in 1833 and was ordained in 1856. He was consecrated Bishop of Detroit in 1888, and ruled that large diocese with rare energy for almost twenty-seven years. He resigned, owing to advancing years, in April, 1915.

MOST REV. STEPHEN REVILLE, O.S.A., *Bishop of Sandhurst.*

Stephen Reville was born in Wexford on May 9th, 1844, and studied at St. Peter's College, whence he joined the Augustinian Friars and completed his course at Ghent, where he was ordained in 1867. From 1868 to 1875 he was Principal of St. Laurence O'Toole's Seminary in Dublin, but in the latter year he accompanied Bishop Crane to Sandhurst, where he laboured zealously for ten years. On March 29th, 1885, he was consecrated Coadjutor to Bishop Crane, whom he succeeded in 1886. He was made Bishop Assistant at the Pontifical Throne in 1910, and still ably rules the See of Sandhurst.

MOST REV. THOMAS GRACE, *Bishop of Sacramento.*

Thomas Grace was born in Wexford on August 2nd, 1841, and was educated at St. Peter's College, completing his course in All Hallow's College, where he was ordained on June 11th, 1876. He was Rector of Marysville for eight years, and was P.P. of Sacramento from 1884 to 1896. His consecration as Bishop of Sacramento took place on June 16th, 1896, and he still rules the See.

MOST REV. MICHAEL KELLY, *Archbishop of Sydney.*

Michael Kelly was born in January, 1849, and was educated at St. Peter's College, Wexford, completing his course at the Irish College, Rome. He was ordained in 1872 and was a Member of the House of Missions, Enniscorthy, from 1872 to 1891. From 1891 to 1901 he was Rector of the Irish College, Rome, and in 1901 was appointed Coadjutor to the Cardinal Archbishop of Sydney. Since 1911 Archbishop Kelly has proved a most able ruler.

MOST REV. HENRY W. CLEARY, *Bishop of Auckland.*

Henry W. Cleary was born near Oulart in 1862, and was educated at St. Peter's College, Wexford, at Maynooth, St. Sulpice (Paris) and the Apollinare, Rome. He was ordained January 11th, 1885, and was attached to the House of Missions, Enniscorthy, from 1885 to 1886. In November, 1886, he was appointed C.C. of Monageer, and in August, 1887, he was made Professor in St. Peter's College, Wexford. In 1888 he went to Ballarat with Bishop Moore. From 1898 to 1910 was Editor of *The New Zealand Tablet*, and did enormous work for Catholic education in Australia. He was consecrated Bishop of Auckland in Enniscorthy Cathedral on August 21st, 1910, and though not over robust, is a strenuous worker. He has published many valuable works, including a book on the Orange Society, which has gone through twelve editions. His persistent efforts in the cause of the Catholic schools have compelled the Commonwealth Government to yield to his views.

REV. RICHARD HAYES, O.F.M.

Richard Hayes was born in the town of Wexford on January 20th, 1788, and received from his excellent parents a sound religious training. He was a model youth, and served Mass in the Franciscan Friary Church from 1800 to 1803. Evidencing a desire to become a member of the Seraphic Order, he pursued his studies in the Franciscan Academy, Wexford, and proceeded to Rome, in July, 1803, entering St. Isidore's, where he was received and professed. Endowed with rare natural gifts, he studied sedulously, and went through a most brilliant course. He was ordained in 1810, and returned to his native country in August, 1811—being attached to the Wexford Friary.

As stated in the account of St. Peter's College, it so happened that in the year 1811 Bishop Ryan founded a Catholic Seminary in Michael Street, off King Street, with Rev. Dr. Myles Murphy as first—and only—President. The Bishop, knowing the classical abilities of Father Hayes, obtained permission to have him act as Professor in the new academy, to replace Mr. Joseph Clinch, whose health was visibly failing. This was in November, 1813. For a year Father Hayes taught with conspicuous success, but in the autumn of 1814 was ordered by his superiors to join the convent in Cork, where his services were much needed.

The young Franciscan Friar, though never very strong, did not spare himself either in the pulpit or the confessional. He paid little thought to the fierce controversy then raging over the Veto question and the Quarantotti Rescript, but, in the inscrutable ways of Providence, he was destined to play a very important part in acting as agent for the Catholic Association.

On August 23rd, 1815, the Bishops of Ireland unanimously condemned any English interference, or veto, in the appointment of Bishops of Irish Sees, pronouncing any such interference as "essentially injurious and eventually destructive to the Roman Catholic religion in Ireland." Six days later, at an aggregate meeting of the influential Catholics held in the Carmelite Church, Clarendon Street, Dublin, presided over by Sir Thomas Esmonde, Bart., a similar, but much stronger, condemnation was passed, and a Remonstrance was formulated against giving the Crown any veto in the election of Irish Bishops. Accordingly, Sir Thomas Esmonde and Owen O'Conor (The O'Conor Don) were appointed lay delegates to proceed to Rome to present the views of the Catholics of Ireland, and Father Richard Hayes was selected to be their Secretary, "a man of tried integrity, and intimately acquainted with the language and customs of the Roman Court."

On September 1st, 1815, Father Hayes received from Mr. Edward Hay, a letter enclosing the resolutions of the lay delegates, and, having obtained the leave of his superiors, he journeyed from Cork to Dublin, where he arrived a week later. Meantime, Sir Thomas Esmonde and O'Conor Don had declined to proceed to Rome, and, as a result, Father Hayes was appointed as "the publicly authorised delegate of the Catholics of Ireland to the

Holy See"—Archbishop Murray and Bishop Murphy being the episcopal delegates.

Father Hayes reached Rome on October 25th, just two days after the arrival of Dr. Murray and Dr. Murphy. He waited until the episcopal delegates had interviewed Cardinal Consalvi, and he had his first audience with the Pope on November 9th. At a second audience, on December 22nd, Father Hayes petitioned the Pope that the case might be referred to Propaganda, and the Pope decided that the papers should be held over until the return of Cardinal Litta from Milan.

The two episcopal delegates, weary of waiting, and rightly distrustful of Consalvi, demanded their passports, and prepared to leave Rome on January 6th, 1816. On the following day they received a letter from the Cardinal Secretary which, so far from revoking the Genoese document, actually attempted to justify it, and also added some uncomplimentary remarks on the Irish bishops. The prelates, therefore, on January 8th, returned the letter to Consalvi, and, after a final audience with the Pope, took their leave. On the following day, Father Hayes had a third audience with the Pope, with the result that the Sovereign Pontiff promised that the whole business would be reconsidered.

The ferment aroused against Vetoism was increased by a letter from Bishop Coppinger and by a sermon (on Good Friday, 1816) of Archbishop Murray, backed up by the Synod of Kilkenny. At this crisis Father Hayes formulated a plan of Domestic Nomination by which the parish priests were to nominate a *terna* from which the selection of a bishop was to be made. Most of the year 1816 was spent in arguing for this plan, and the Spring of the year 1817 found matters still undecided. At length, on May 16th, 1817, through the influence of Cardinal Litta, this plan of Domestic Nomination was shelved. Two days later Father Hayes—through the influence of Lord Castlereagh—who committed suicide five years later—was ordered to leave Rome. At that very time he lay ill with a fever in the Convent of St. Isidore's, but was placed under arrest there on May 28th, and was guarded until July 16th, when he was carried to the frontiers of Tuscany, whence he returned home, reaching Dublin on September 24th.

On December 13th, 1817, Father Hayes presented a detailed account of his embassy to the Catholic Board, and handed in a written declaration on the whole affair at the meeting of June 1st, 1818, at the same time expressing perfect submission and loyalty to the Holy See.

Early in 1819 the Wexford Friar was offered the Schismatical See of South Carolina, but he spurned the offer, and denounced the proceeding to Archbishop Troy. He had the satisfaction of receiving a cordial letter from Cardinal Fontana, dated August 26th, 1819, expressing the deep satisfaction which his conduct had afforded the Pope.

From 1819 to 1823 Father Hayes laboured most zealously as a preacher and confessor, and a volume of his sermons was published in 1823. At the latter date he was ordered imperatively by his medical advisers to go to France to recuperate, and his two sisters accompanied him to Paris. But, alas ! climate and medical aid were unavailing, and although he had the advantage of a most skilled Irish physician (Dr. Halliday), the good priest passed peacefully away on January 25th, 1824, and was buried in Pere La Chaise—where, not long afterwards, a fine monument with an epitaph describing his virtues, his learning, and his patriotism, was erected over his remains.

#### VERY REV. JOHN SINNOTT. D.D., P.P., V.G.

John Sinnott was born in the town of Wexford on January 8th, 1790, and was educated in Salamanca, where he proceeded D.D., and returned to Ireland in 1814. His great learning was so highly esteemed that Bishop Ryan appointed him Vice-President and Professor of the Catholic Academy in Michael Street (off King Street), Wexford, in succession to Father Richard Hayes, O.F.M. Here he remained for nearly five years, and, in 1819, he migrated with the staff and the students to St. Peter's College, where he continued to win golden opinions by his abilities as professor and lecturer.

In 1829, on the promotion of Rev. Dr. Myles Murphy to the pastorate of Tintern, Dr. Sinnott was appointed President of St. Peter's College, and he signalised his long term of office—twenty-one years—by many material improvements, including the

beautiful collegiate church, the handsome square tower, and additional class rooms. In addition to his presidential duties he was always ready to preach on special occasions. His eloquent Lenten discourses in the Franciscan Church (then the only church in Wexford) attracted enormous crowds, and were the means of many conversions to the true Faith. He also indulged in polemic literature, and published several pamphlets, including a very able Letter to Dr. Philpotts. On the death of Canon Corrin he was given the vacant Canonry of Ferns, in 1835.

Dr. Sinnott's brother, Rev. James Sinnott, went out as a student to Newfoundland with Bishop Lambert, and, after his ordination, laboured there for some years. On his return he was appointed P.P. of Litter in February, 1840, and had a pastorate of twenty-nine years. He died in 1869, and, at his own request, was interred in the Franciscan Church, alongside his brother. Another brother, Richard, was a merchant in Wexford, and lived in the house in Main Street formerly occupied by Bishop Ryan.

On the promotion of Rev. Dr. Myles Murphy, P.P. of Wexford, to the See of Ferns, Rev. Dr. Sinnott was appointed to the vacant parish. This was in April, 1850. At that very time Dr. Sinnott was seriously ill, and he did not live to take possession of the parish, as he died on May 27th, 1850. His remains were interred in the Franciscan Church, where the following eulogistic epitaph may be read on a memorial tablet, on which is a sculptured medallion portrait:—

"Of your charity pray for the repose of the soul of Very Rev. JOHN SINNOTT, P.P. of Wexford, V.G. Dr. Sinnott was born in Wexford, 8th January, 1790. At an early age he displayed talents of a superior order, which shone with bright lustre in after life. He for many years filled with great ability the situations of Professor and President of St. Peter's College. His profound learning and zeal in the cause of religion, and in defence of the faith, his reputation for eloquence and disinterested patriotism, his constancy in friendship, all won for him the tribute of universal esteem, and endeared him to everyone."

He was called to his reward on the 27th May, 1850.

R.I.P."

Among still living ecclesiastics who have shed lustre on the diocese of Ferns are :—Very Rev. Dr. William Fortune (ordained in 1859), who was President of All Hallows College, Dublin, from 1886 to 1892, and who declined the See of Sandhurst in 1874; Very Rev. Sylvester Barry, the present V.G. of Sandhurst; Rev. Dr. Hogan, S.J., author of the *Onomasticon Hibernicum*; Rev. James A. Cullen, S.J., the founder of the Pioneer Society; Rev. J. J. Roche, O.F.M., now in his 91st year; Rev. P. F. Kavanagh, O.F.M., the historian of '98; Canon Lennon, the author of an excellent Catechism and Abridgement; Archdeacon Doyle, author of "A Larger Catechism of Christian Doctrine" (1911); Very Rev. T. J. Rossiter, O.F.M., Guardian of Carrickbeg; Rev. R. Rossiter, C.M., of Maynooth College; Canon Green, Monsignor Howlett, V.G. of Westminster, Canon Staples, Wicklow, and Very Rev. N. C. Staples, O.C.C., Kildare.

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## **APPENDICES.**

## Appendix I.

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### Martyrs and Saints of the Diocese of Ferns.

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Rev. Richard French, a secular priest of the diocese of Ferns, was arrested in January, 1578, for exercising the office of a priest, and for harbouring Father Robert Rochfort, S.J. He was marched to Dublin—compelled to walk manacled the whole way—and was thrown into Dublin Castle dungeon. After being tortured he was promised his liberty if he would merely acknowledge the supremacy of Elizabeth, but firmly refused. After three years he was sent back to Wexford jail, where he died a glorious confessor of the faith, on the 5th of May, 1581.

Matthew Lambert (Lamport), of Wexford, died *in odium fidei*, on July 1st, 1581. When brought to the block he boldly professed his faith and died joyfully like the martyrs of old.

Robert Meyler, Edward Cheevers, John O'Leary, and Patrick Cavanagh, were hanged at Wexford, on July 15th, 1581, because they had helped Father Rochfort, S.J., to escape. These four brave Wexford martyrs were constant to the last and never flinched. (Though the name of the last-mentioned is given in the Apostolic Process as "Canavasius" or Canavan, I feel fairly certain that it is intended for Cavanagh). Bishop Rothe gives the name as "Canauasius."

Patrick Hay, a native of Wexford, on account of his humanity in succouring bishops and priests, and also in helping them to voyage to Spain and France, was brought a prisoner to Dublin Castle, where he was treated so rigidly that he died a confessor of the faith, in the autumn of the year 1581. He was not only a ship owner but was also a skilled sailor. Bruodin records his death under date of November 4th, 1600.

Rev. Thady O'Morchoe (Murphy), O.F.M., Guardian of Enniscorthy, was martyred by Sir Henry Wallop on February 13th, 1583.

Rev. John Lune (Lyng), a zealous secular priest of Wexford, was hanged *in odium fidei*, at Dublin, on November 12th, 1610.

The name of another Ferns priest appears in O'Hanlon's *Lives of the Irish Saints*, namely, Rev. William Furlong, O.Cist., (son of Alderman Patrick Furlong, of Wexford), who studied at Oxford, and then became a Cistercian monk in Spain. He returned to Ireland in 1598, and laboured zealously till his death, having received 4,000 heretics into the fold of the true Church. King James, hearing of the many miracles wrought by this holy monk, had him brought to Court and permitted him to go back to Wexford and exercise his ministry. In 1612 Bishop Ram reported him to the Irish Government. Not alone was he famed as a miracle worker but he is said to have had the gift of prophecy. He died on April 8th, 1616, and was regarded as a saint. O'Hanlon has a short notice of Father Furlong—whom he incorrectly styles "White"—on the assumption that his name in religion was "Candidus"—under date of May 2nd. His remains were interred in St. Patrick's Church, Wexford.

Revv. Richard Synnot, John Esmond, Paul Synnot, Raymond Stafford, Peter Stafford, Didacus Cheevers, and Joseph Rochford, seven Franciscan Friars—the two latter being lay brothers—were butchered by the Cromwellians on October 11th, 1649, as is recorded by their contemporary Franciscan, Father Francis Stafford.

Very Rev. Daniel O'Brien (Dean of Ferns) and Rev. James O'Murchoe (Murphy) were martyred at Wexford, *in odium fidei*, on April 14th, 1655.

Rev. Denis Kelly, popularly proclaimed a saint, was born at the mill of Rathmacknee, in 1770, and was ordained on the Continent in 1795. He spent seven years on the Newfoundland mission, but preferred an ascetic life, and returned to Ireland in 1802. Having remained two years in the Franciscan Convent, Wexford, he decided to live as a recluse, and though appointed to the curacy of Piercestown, the duties of which he performed with the utmost exactness, he spent all the time he could afford in prayer and meditation in the little chapel of Kilmachree, built by a worthy Quaker named Jacob Poole, in 1797. After some years the parishioners fitted up the Vestry as a dwelling-house. Father Kelly consistently refused to accept any money, and he fasted rigorously. Owing to religious scruples he declined to hear confessions, but he was most assiduous in his ministrations, and he celebrated Mass daily. The alms and presents bestowed on him he gave to the poor, and he was known as "the Holy Hermit of Kilmachree." He died on August 21st, 1824, and was buried in the chapel of Kilmachree.

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## Appendix II.

### The Registered "Popish Priests" of Ferns, 1704.

#### COUNTY OF WEXFORD.

A list of the names of the Popish parish priests, as they were registered at the General Sessions of the Peace held for the said County of Wexford, at Wexford, the 11th day of July, 1704, and were since returned up to the Council Office in Dublin pursuant to a clause in the late Act of Parliament intituled "An Act for Registering the Popish Clergy."

Priest's name—William Lampert. Place of abode—Lynsystown Age—33. Parishes of which he pretends to be Popish priest—Kilmore, Kilturk, and Ballymore. Time of his receiving Popish Orders—28th September, 1695. Place where he received Orders—Lamore, Spain. From whom he received Orders—Dr. Ferdinand Manuel. Sureties' names that entered into recognisance for such priest, according to the said Act—Dudley Colclough, Esq., of Moghorry; Thomas Sutton of Wexford.

Priest's name—John O'Connor. Abode—New Ross. Age—52. Parish—St. Mary's, in New Ross. Ordained—March 17th, 1687. Where—Arlesham, near Basle, in Switzerland. By whom—Jasper Selmorse, B. of Crysopelis, suffragan to B. of Basil. Sureties—Richard Whelan, New Ross; Ephraim Huett, do.

Priest's name—Robert Esmond. Abode—Ballydungan. Age—50. Parish—Kilscoran, Kilrane, Rosslare, St. Michael's, Ballybrenane, Killelane. Ordained—1685. Where—Nance. By whom—Euggensis, B. of Nance. Sureties—Patrick Redmond, Killegow; Philip Cheevers, Drynagh.

Priest's name—David Roch. Abode—Wexford. Age 52. Parish—St. Iberius, St. Patrick, St. Ulock, St. Michael, St. John and St. Bridget. Ordained—June, 1676. Where—Angers. By whom—Arnold, B. of Anjou. Sureties—Thomas Sutton, Wexford; Robert Devereux, Carrigmanan.

Priest's name—John M'Evoy. Abode—Newcastle. Age—56. Parish—Adamstown, Clonegeene, Horetown, and Kilgarven. Ordained—February 24th, 1674. Where—Vazas, France. By whom—Wm de Boyssonade, Bishop of Vazas. Sureties—Caesar Colclough, Rosegarland; Walter Furlong, Courtailie.

Priest's name—Richard Walshe. Abode—Rathangan. Age—47. Parish—Duncormuck, Killagga, Ballyconick, Kilmannan, Mulrankin, and Kilcowen. Ordained—September 20th, 1681. Where—Angers. By whom—Henry, then Bishop of Angers. Sureties—Nicholas Turner, Inch; Mark Redmond, Ballintoole.

Priest's name—Richard Redmond. Abode—Priesthaggard. Age—56. Parish—Whitechurch, Kilmackee, and Ballybrassel. Ordained—1674. Where—Gant. By whom—Bishop Frensh. Sureties—Dudley Colclough, Mokorry; Robert Devereux, Carrigmanan.

Priest's name—James Prendergast. Abode—Butlerstown. Age—60. Parish—Carne. Tacumption, St. Iberius, St. Margaret's and Sharkmon, Ordained—September 28th, 1670. Where—Orenze, in Spain. By whom—Baltazar de los Reynes, Bishop of Orenze. Sureties—Lawrence Devereux, Wexford; Jamse Scallan, Whitestown.

Priest's name—Daniel Kavanagh. Abode—Killowen. Age—52. Parish—Killinugh, Killmakilloge, Kiltenil, Ballyconow, Tomb and Rosminogue. Ordained—March 24th, 1674. Where—Vazas, France. By whom—Wm de Bussen, Bishop of Vazas. Sureties—John Walsh, Monyseed; Roger Talbot, Ballynegore.

Priest's name—Michael Downes. Abode—Ballygarben. Age—30. Parish—Don Brady and Owenduffe. Ordained—December 28th, 1697. Where—Orenze, Spain. By whom—Dr. Francis Damianus Cornelio. Sureties—Murtogh Bryan, Ballyrooture; William Synott, Shillegg.

Priest's name—Nicholas Roch. Abode—Ballynegore. Age—45. Parish—Castellis, Killily, Ballyvalden, Kilisk, St. Nicholas, Screen, Ardcavan and Ardcohum, Ordained—September, 1686. Where—Lisbon. By whom—Don Verissimo de Alencastre, Cardinal Primate and Inquisitor General of Portugal. Sureties—Patrick Redmond, Killegow; John Annesley, Rosminogue.

Priest's name—Patrick Rossiter. Abode—Ballyaghlin. Age—73. Parish—Bannowcarrig, St. Innoge, Ambrosetown, Ballinugly, Ballymitty and Killkaven. Ordained—April, 1661. Where—Sevil, Spain. By whom—Bishop of Sevil. Sureties—Cæsar Colclough, Rosegarland; Walter Furlong, Courtaile.

Priest's name—Theobald Butler. Abode—Tiohnocrioh. Age—37. Parish—Donoghmore, Ardennine, Kilmocris and Killenagh. Ordained—December 16th, 1694. Where—Prague, Bohemia. By whom—John Frederick, Archbishop of Prague. Sureties—Dudley Colclough, Mocurry; Nicholas Redmond, Ballyneamony.

Priest's name—Murtagh Bearne. Abode—Lymrick. Age—46. Parish—Kilcavan and Killinenar. Ordained—May 26th, 1678. Where—Louth, in Ireland. By whom—Oliver Plunkett, Archbishop of Armagh. Sureties—John Annesley, Rosminogue; Nicholas Redmond, Ballyneamony.

Priest's name—Thirlough Connelan. Abode—Tinknick. Age—60. Parish—Milenaugh and Killemanagh. Ordained—May, 1672. Where—Dundalk. By whom—Titular Bishop of Armagh. Sureties—Patrick Redmond, Killegow; Abraham Bates, Garyadin.

Priest's name—John M'Iriall. Abode—Killesk. Age—40. Parish—Kineagh and St. Nicholas. Ordained—December 28th, 1688. Where—Carnebane. By whom—Dominick M'Guire, Primate of Armagh. Sureties—John Barry, Corrynore; Patrick Sutton, Clonmines.

Priest's name—Nicholas Doyle. Abode—Ballyrow. Age—50. Parish—Ballyhuskard, Templeshannon, Edennine, Ballyneslaney, Killmalock, Kilpatrick, Ardtrammon, and Tikellin. Ordained—1683. Where—Madrid. By whom—Savas Meling, the Pope's Nuncio. Sureties—Robert Devereux, Carrigmanan; Nicholas Turner, Inch.

Priest's name—Hugh Shiel. Abode—Tubbergall. Age—50. Parish—Kilcormack, Kilbride, Monamoling and Clone. Ordained—1678. Where—Dunpatrick. By whom—Daniel Mackee, Titular Bishop of Down and Connor. Sureties—John Doyle, Tomoyle; John Bennett.

Priest's name—Michael Fitzhenry. Abode—Srmore. Age—43. Parish—Templeshanbo and Enniscorthy. Ordained—March, 1685. Where—Newstle. By whom—Alencastre, Card. Primate and Inquisitor of Portugal. Sureties—Dudley Colclough, Mocorry; Roger Talbot, Ballynegore.

Priest's name—James M'Conney. Abode—Newtown. Age—57. Parish—Inch. Ordained—1679. Where—Meath. By whom—Patrick Terrell, then Bishop of Clogher. Sureties—John Welsh, Monyseed; John Doyle, Tomoyle.

Priest's name—Peter Moloy. Abode—Garrane. Age—33. Parish—Killann. Ordained—1695. Where—Kilkenny. By whom—James Whelan, Bishop of Ossory. Sureties—Dudley Colclough, Mocorry; Patrick Keaghoe.

Priest's name—Daniel Magrane. Abode—Hook. Age—48. Parish—Fethard, Templetown, and Churchtown. Ordained—1681. Where—Trigg, County Galway. By whom—Thady, Clonfertensis. Sureties—William Synott, Denis Keaghoe, Curraghtubbin.

Priest's name—Bryan Madden. Abode—Cullenstown. Age—50. Parish—Carnagh, Bailliane and Kilscaplane. Ordained—1683. Where—Cugeen, County Galway. By whom—Thady Keagoe, Bishop of Clonfert. Sureties—John Barry, Gurramore; Phelim Ryan, Newbann.

Priest's name—Edanus Redmond. Abode—Clonleigh. Age—55. Parish—Old Ross, Chapel, Kilegney, Templeudigan and Rossdreet. Ordained—Sept. 10th, 1672. Where—Lisbon, Portugal. By whom—Bishop of Martyria. Sureties—Philip Cheevers, Drynagh ; Walter Furlong, Courtaile.

Priest's name—Daniel Doyle. Abode—Askamore. Age—30. Parish—Carnow. Ordained—1700. Where—Cork. By whom—John Slane, Titular Bishop of Cork. Sureties—John Doyle, Tomioyle ; Robert Devereux, Carrigmanan.

Priest's name—Francis Esmond. Abode—Wexford. Age 33. Parish—St. Peter's, Drynagh, Kildavin and Rathaspeck. Ordained—1695. Where—Britania. By whom—Bishop of Nance. Sureties—Luke Bryan, New Ross ; Thos. Sutton, Wexford.

Priest's name—Michael Rossiter. Abode—Ringheen. Age—56. Parish—Killenick, Kilmacree and Rathmacknee. Ordained—1672. Where—Lisbon. By whom—Gabriel de Almeida, Bishop of Funchall. Sureties—Thomas Sutton, Wexford ; William Wading, de eadem.

Priest's name—Jasper Devereux. Abode—Tacamptum. Age—36. Parish—Tomhaggard and Maglasse. Ordained—April 10th, 1700. Where—Merida, Spain. By whom—Anthony Huazaz, Bishop of Merida. Sureties—Thomas Lennan, Wexford ; William Wading, de eadem.

Priest's name—Charles Graham. Abode—St. John's. Age—43. Parish—Ballylennan. Ordained—1687. Where—Antwerp, Flanders. By whom—Bishop of Sebastian Vannulo. Sureties—Cæsar Colclough, Rosegarland ; Luke Bryan, New Ross.

Priest's name—John Kelly. Abode—Monplim [Munfin]. Age—49. Parish—Kilrush. Ordained—1680. Where—Potuert, France. By whom—Bishop of Hyancinthus. Sureties—Dudley Colclough, Mocorry ; William Doran, Cullentrough,

Priest's name—Thady Grannel. Abode—Tinkeskin. Age—29. Parish—Killancooly. Ordained—May 7th, 1700. Where—Cork. By whom—John Sline, Titular Bishop of Cork. Sureties—Patrick Redmond, Killegow ; Nicholas Turner, Inch.

Priest's name—George Wotton. Abode—Cooleleig. Age—52. Parish—Clonmore, Ballyhioge, Killuren, and St. John's. Ordained—1675. Where—Rome. By whom—Jasper Carpenio, Bishop and Vicar General of Rome. Sureties—Patrick Redmond, Killegow ; Dudley Colclough, Mocorry.

Priest's name—Gregory Downes. Abode—Brickstown. Age—43. Parish—Taghmon, Coulstuffe, and White-Church. Ordained—March 10th, 1686. Where—Salamanca, Spain. By whom—Oliver Cumarro, Bishop of Salamanca. Sureties—Cæsar Colclough, Rosegarland ; Oliver Colclough, Mocorry.

Priest's name—Mark Redmond. Abode—Barntown. Age—33. Parish—Kilbride, Arthandrick, and Carrig. Ordained—June 7th, 1696. Where—Kilkenny. By whom—Dr. Wm. Daton, Titular Bishop of Kilkenny. Sureties—Dudley Colclough, Mocorry ; Cæsar Colclough, Rosegarland.

#### COUNTY OF WICKLOW,

Priest's name—Murtagh Brennan. Abode—Rossbane. Age—44. Parish—Kilcommon, Kilpipe, Crosspatrick, Preban, and Carnew. Ordained—January 16th, 1686. Where—Madrid. By whom—Marcellus Durasus, Archbishop of Chalcedos. Sureties—Nathaniel Radshaw, of Tinahely ; Hugh Byrne, of Gurteen.

By order of his Grace, the Lord Lieutenant and Council.

H. Pulteney, Dep. Cler. Conc. Priv.

Dublin : Printed by Andrew Crook, Queen's Printer, on the Blind Quay. 1705.

## Appendix III.

### The Ferns Chapter and Pastors of 1739.\*

Henry Roche, Dean.  
Gregory Downes, Archdeacon.  
William Devereux, V.G., Chancellor.  
Nicholas Sweetman, V.G., Treasurer.  
Thomas Broaders, Precentor.

#### *Prebendaries :*

Stephen Lampert	Thomas Roche
Michael Downes	Joseph Purcell
John Stafford	Richard Devereux
Nicholas Synnott	Martin Cullen.
James Nowlan	

#### *Pastors :*

James French	John Grannel
Owen Caulfield	Tobiah Butler
Mark Redmond	John Doyle
Martin Redmond	Patrick Walsh
Edmond Redmond	Edmund Saunders
Michael Bryan [O'Brien]	Nicholas Roche
Daniel Doyle	Matthew Casey
Edward Dempsey	Edmund Murphy

\* NOTE. The name **CHAPTER** is derived from the Latin *capitulum*, the "chapter" of the rule book read by the monks. In course of time the meeting at which said rule was read became known as the **CHAPTER**, and the place of meeting the **CHAPTER HOUSE**. In a Cathedral Chapter the members are called **Canons**, whose function is to assist the Bishop in the government of the Diocese. Formerly, the Archdeacon was regarded as the principal dignitary of the Chapter, but at the close of the 11th century the Dean, or Archpriest, was made head, whose nomination was reserved to the Pope. The other members of the Chapter are called **CAPITULARS** or **CANONS**. In the diocese of Ferns, the creation of a Dean, with the consent of the Chapter, was confirmed by Pope Alexander IV on August 4th, 1255, and its constitution has been given in the INTRODUCTION. By a decree of the Council of Trent a Canon Theologian was constituted—also a Canon Plenitentiary. The present Chapter was re-erected by Bishop Roche, in February, 1632. This good Bishop, from his Spanish training, adopted the same number of dignitaries as in Spanish **Chapters**, and thus he added Canon Doctoralis and Canon Lectoralis.

## Appendix IV.

### The "French" and "Roche" Burses at Louvain.

On 17th November, 1676, Bp. French bequeathed 3,600 florins for a Burse at Louvain, to be held by students of Ferns, preference to be given to the following six families:—French of Ballytory; Rossiter of Toinhaggard; Rossiter of Rathmacknee; Browne of Mulrankin; Devereux of Ballymagir; Cheevers of Killiane. This was the origin of the "French" Burse at Louvain.

Letter of Rev. Paul Roche, P.P. of Wexford, to the Internuncio at Brussels, describing the terms of the foundation of a Burse at Louvain, on May 19th, 1724—said Burse to be in operation on the *death* of his uncle Rev. David Roche, P.P. (Note—The amount as realised in 1727 amounted to 6,008 florins, and the Burse continued until the present world-war) :—

#### EXIMIE DOMINE,

Cum patruus meus apud me depositus trecentos et quinquaginta libras Hybernicas (£350 Irish) ad fundandam bursam Lovanii pro educatione aliquorum juvenum qui possint Ecclesiae et Patriae prodesse, hinc est quod voto ipsius volens satisfacere, transmisi dictas pecunias. Ex. Dom., vestrae enixe rogans ut digneris quamprimum dictas pecunias applicare fini proposito.

Ne posthac aliqua controversia circa collationem dictae bursae penes me sit collatio et dispositio durante mea vita, imo et usufructus dictae bursae si in exilium missus sim.

Post meum obitum jus collationis seu presentationis sit in Parochio Wexfordiensi si natus Wexfordiae; aliter jus collationis seu presentationis transeat ad seniorem Parochum in Baronia de Forth, qui semper tenebitur sibi adjungere unum alterum ex principalioribus oppidanis qui subscriptant dictae collationi seu presentationi—aliter collatio est nulla.

Cum autem posset contingere quod aliqui vendant dictam collationem seu presentationem, et sic frustratur mens fundatoris (qui absolute vult ut magis pii et probi gaudeant ista bursa), statutum sit quod quicumque comparat tali via dictam bursam sibi, nullo modo sit admittendus, et admissus expellatur a Provisoribus Collegii si ita videatur Praesidi.

In conferendo dictam bursam preeferentiam habeant consanguinei (si juvenes bonae spei) usque ad tertium gradum inclusive; et consanguinei mei possunt frui dicto bursa usque ad gradum Licentiae in Theologia si sint idonei.

Deinde, nati Wexfordiae qui possunt Tornaci vel alibi incumbere Humanioribus: tales ponuntur per aliquod tempus apud aliquem ut addiscant lingua vernacula.

Tertio, nati in Baronia de Forth qui sicut sequentes, tantum admittantur ad Dialecticam.

Quarto, oriundi ex Diocesi Fernensi qui omnes tenebantur ad promotionem in artibus.

Si antem contingat quod aliquis sit post medium late, ut dicitur, maneat usque ad sacerdotium inclusive, et dimittatur.

Bursarius a sacerdotio tenebitur singulis annis durante vita legere unum Sacrum (sacrificum Missae) pro meo Patruo fundatore—Davide Roche Parochio Wexfordiensi.

Peractis studiis redeat in Patriam ad laborandum in vinea Domini, nec morabitur extra Patriam ultra biennium non habita venia Ill. Nun. Ap. Brux.

Bursarius subjiciatur omnibus statutis et decretis Collegii; non tamen tenebitur praestare juramentum Missionis ante annum vigesimum, nisi sit Philosophus: in omnibus studeat habere prae se gloriam Dei et bonum Patriae quod est ardens desiderium Patrui mei qui perhumaniter salutat Ex. Dom. vestram mecum qui subscriptor admodum Ex. Dom. vestrae.

Obsequentissimus servus ac filius

Wexfordiae, hac 19 Maii, anno 1724.

PAULUS ROCHE.

## Appendix V.

### Bishop Sweetman's Examination before the Privy Council, in December, 1751.

On December 4th, 1751, Bishop Sweetman was arrested on the absurd charge (made by a degraded priest, James Doyle) of favouring the Pretender and other treasonable practices, and brought a prisoner to Dublin Castle. He appeared before the Privy Council and was examined on December 19th, with the result that the Duke of Dorset ordered his immediate release.

In the Public Record Office, Dublin, "the Examination of N. S." will be found, and it has been quoted by Froude, who, however, assigns the date 1745 to it, and conjectures that the initials are incorrect. Lecky prints a good summary of the document, and rightly describes it as the examination of Nicholas Sweetman, Bishop of Ferns.

Herewith is a summary of the "Examination of N. S." :—

Was in Dublin at the end of May, 1751, for the purpose of ordaining eleven or twelve clerics, as Archbishop Linegar was very feeble. Transacted no other business.

Knows Father Synnott who is Parish Priest of Castle Ellis and Vicar General of Ferns. Did not order him to call a conference. Excommunicated no one but James Doyle, Nicholas Neville, and Nicholas Collier, and one Hagan. The last mentioned practised physic without license.

Heard of no parish wards, or spies, or political meetings.

Three Friars are at Wexford: Walter (Thos.) Paye, Myles (Francis) Grannell, and Hugh (Thos.) McDonagh.

There are Franciscans, Carmelites, and Augustinians: in all there are six Friars in the diocese.

He has two curates in Wexford. In his parish some give him £5 5s., some £1 1s., and others but 6*½*d. In many parishes the priests only get corn and other small offerings. In Wexford he gets half the Sunday collection, and the priests the other half; generally it amounts to £16 a year. There are 32 parishes in the diocese. He receives a guinea each at the distribution of oils. Wexford parish (the best in the diocese) is only worth £40 a year, of which one-third goes to the coadjutor. The other parishes are only worth from £30 to £35 a year.

There is but one Jesuit in the diocese, and he has no permanent position.

The only chapel in Wexford is the Friary—and there is no belfry.

He was never a party to recruiting for the Pretender. The last recruiter he heard of was Colonel Fitzgerald about 20 years ago. Never knew Captain Sullivan, who was reported to have visited Michael Connon, Parish Priest of Ferns. Connon was formerly a married schoolmaster, who, after the death of his wife, became a Priest. Connon never wrote to him on political matters. He never had any intimation of the Rebellion of 1745.

Has been 26 years parish priest. Made Bishop in 1745. His predecessor was Dr. Walker (O'Callaghan).

Corresponds with the Nuncio at Brussels in regard to internal disputes. Applications to the Pope are made through the Nuncio, or some friend on the Continent.

Was consecrated by Linegar, Archbishop of Dublin. Linegar has no coadjutor, but he is assisted by Dr. Fitzsimon his Vicar General, and Mr. Clinch.

The three Friars in Wexford are worthy men. They get half the collection, and are also helped by questing.

#### DORSET.

We hereby direct and require you forthwith to discharge out of your custody Nicholas Sweetman. And for so doing this shall be your Warrant. Given 21 December, 1751.

GEO. SACKVILLE.

To James Butler, Esq., Pro. Mar. General.

## Appendix VI.

### Bishop Sweetman's Visitation Book.

#### "An Account of the Visitation made of the Diocess of Ferns by Nicholas Sweetman, etc., in 1753."

- 1 The Pastors are to be examined, whether they serve their Flock diligently; teach, preach, etc.
- 2 Whether they keep their chapels and ornaments in good order; have good altar stones, Books, etc.
- 3 Whether they register their Christenings and Marriages in the books bought for that purpose, etc.
- 4 Whether they are edifying in their own lives and conversation, and what complaints against them, etc.
- 5 On the day of visitation I am always to dine at the Pastor's own House as frugally as he pleases, etc.
- 6 I am to recommend to them a little decency in their Habitation and Dress, etc.

1753

May ye 1st. Rev. Edmd. Murphy was visited and the Sacrament of Confirmation administered to his Flock. His ornaments were in good order. But himself discontented with many of his Flock, and they so with him.  
May ye 3rd. The Rev. Pat. Walsh was visited, and his people confirmed. His vestments found in decent order. But himself negligent in instructing the Flock.  
May ye 6th. Very Rev. Nicholas Synnott, V.G<sup>1</sup> was visited, and all things were well.  
May ye 7th. It was the same with Rev. Thomas Furlong, who is careless in exhorting his Flock, as reported by Nicholas Synnott.  
May ye 9th. Rev. Martin Cullen<sup>2</sup> was visited, etc., and all was well except his Purificatorium, which was torn for its dirtiness.  
May ye 14th. Rev. Matthew Casey<sup>3</sup> was visited, etc., and had all things decent and well.  
May ye 15th. Rev. Henry Masterson<sup>4</sup> was visited, etc. His ornaments were decent enough, but he was at odds with his Flock, thro' his own fault; as he built and threw down chapels in his district; or caused it to be done unaccountably without the Ordinary's leave; nay, applied to Protestants for said purposes; and abused his Flock for applying for justice to ye Ordinary. N.B. The Ordinary was informed that said Masterson himself killed a lamb for the dinner he gave his Superior that day; which was very indecent and unbecoming a clergyman.

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1. P.P. of Blackwater. 2. P.P. of Ballygarret. 3. P.P. of Gorey. 4 P.P. of Camolin.

May ye 17th. Rev. Michael Kennedy<sup>5</sup> was visited. His vestments were clean, but one side of the cup of the Chalice was broken, and himself neither very Instructive or edifying to his Flock.

May ye 20th. Rev. Matthew Redmond<sup>6</sup> was visited, etc. His vestments were very ordinary, but clean ; and nothing can be said in his praise.

May ye 24th. Rev. Philip Cullen was visited, etc. His ornaments were indifferent, except his Alb was very dirty ; and the veil of the Chalice scandalously broken and ragged ; and ye Chalice itself very bad.

May ye 27th. Rev. Nicholas Mac Kennan was visited, etc. His vestments and Missal ordinary and indifferent, and his altar stone without consecration ; being broke quite across ye middle, and covered with dirty, greasy leather and his Chalice scandalous.

May ye 28th. Rev. Edmond Dempsey<sup>7</sup> was visited, etc. His ornaments clean, but his Chalice none of the best, nor himself very zealous or diligent in his Duty.

May ye 29th. Rev. Pat. Synnott<sup>8</sup> was visited, etc. and everything was very decent and orderly.

June ye 8th. I confirmed in Wexford.

June ye 11th. I confirmed and visited in Very Rev. William Devereux's parish,<sup>9</sup> where all things were orderly and well.

June ye 14th. Confirmation and Visitation were held in Rev. John Stafford's parish,<sup>10</sup> and all was well.

June ye 15th. I confirmed and visited in Rev. James French's district,<sup>11</sup> and found things in order. Only Mr. French did not produce his collation tho' required, and there was an ugly and disedifying quarrel between William Devereux of Ring and Rev. John Walsh, a man whom neither Religion nor Reason, nor Authority could ever keep within proper bounds.

June ye 18th. I confirmed and visited with Rev. Richard Devereux.<sup>12</sup> His altar-stone was too small, and his Purificatorium scandalously coarse and dirty. He promised they should be so no more.

June ye 19th. Rev. Peter Devereux<sup>13</sup> was visited and his People Confirmed, and all things found in good order.

June ye 21st. Rev. John Codd<sup>14</sup> was visited and his People confirmed, and nothing was found amiss.

June ye 25th. Rev. Patrick Redmond<sup>15</sup> was visited and his Flock confirmed. Everything there was in very decent order, and himself gave an excellent discourse on ye Sacrament of Confirmation.

June ye 26th. I confirmed and visited in ye District of Ross John Fitzhenry<sup>16</sup> an honest, indolent man, who neither preaches nor teaches his Flock.

July ye 2nd. Rev. William Doyle<sup>17</sup> was visited and his Flock confirmed. Everything found in edifying order, and he gave an extraordinary good sermon on ye occasion.

July ye 4th. Rev. Michael O'Brien's Flock<sup>18</sup> was visited and Confirmed, and he gave one of ye best, if not ye best Irish sermon I ever heard, and everything else was well ; but I was told he had a bad Chalice.

July ye 6th. I visited and confirmed at Enniscorthy, where Rev. Michael Henrick, ye Pastor, exhorted in English, and everything was well ; and ye Pastor a genteel, well-spirited man.

July ye 8th. I confirmed and visited at Bouly-Philip<sup>19</sup> with Rev. John Grannell, where things were well, and Rev. Martin Redmond gave a good Irish sermon.

July ye 10th. Rev. Martin Redmond gave ye same discourse to his own Flock at Garrane<sup>20</sup> ; and I visited and Confirmed, and everything was very well.

July ye 12th. He gave it over again to Rev. Bryan Murphy's Flock at Rathgarogue, where I Confirmed and visited ; but I was informed that the Pastor minded Doggs and Hunting more than his flock, and also that he did not give Mass at Rathgarogue on Holy Daies.

<sup>5</sup>. P.P. of Kilrush. <sup>6</sup>. P.P. of Litter. <sup>7</sup>. P.P. of Kilcormac. <sup>8</sup>. P.P. of Templeshannon and Edermine.  
<sup>9</sup>. Rathmacknee. <sup>10</sup>. Rathangan. <sup>11</sup>. Lady's Island. <sup>12</sup>. Mayglass. <sup>13</sup>. Kilmore. <sup>14</sup>. Rathangan  
<sup>15</sup>. Crossabeg. <sup>16</sup>. Bannow. <sup>17</sup>. Glynn. <sup>18</sup>. Bree. <sup>19</sup>. Newtownbarry. <sup>20</sup>. Killann.

- July ye 13th. Ross<sup>21</sup> was visited and the People Confirmed; and Rev. Martin Redmond gave us his sermon over again. The Rev. James Nowlan, Pastor, and everything were as they should be.
- July ye 16th. I visited and Confirmed at Dunganstown, in Rev. George Kehoe's District,<sup>22</sup> where Rev. James Nowlan gave us a good Irish exhortation. N.B.—There was but one candle to say Mass with, which was cut into two parts.
- July ye 19th. At Ramsgrange I confirmed and visited, and Rev. Thomas Broders<sup>23</sup> gave a little explanation of ye Sacrament of Confirmation in Irish. All things were well.
- July ye 20th. At Clongeen, with Rev. Bernard Downes, who gave a good English exhortation on ye occasion.
- July ye 23rd. At Newbawn, with Rev. Lawrence Doyle, where Rev. Andrew Cassin gave a sermon above ye capacity of ye auditory, tho' intelligible exhortations are much wanting there, as Mr. Doyle never gives any.

The following is the sole entry in the Visitation Book of 1758:—

April ye 20th, 1758—At Wexford I visited and Confirmed, on which occasion Rev. Mr. Devereux Keating, Pastor, gave a handsome exhortation or explanation of ye Sacrament of Confirmation; and everything was done with Diligence and edification.

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21. New Ross. 22. Parish of Whitechurch, 23. P.P. of Hook and St. James's.

## Appendix VII.

### Notes on Dr. Renahan's *Lives of the Bishops of Ferns* (1873).

By Edmond Hore, Wexford, 1875.

[Edmond Hore, the writer of the following Notes on Dr. Renahan's Lives of the Bishops of Ferns, was born at Kisha, Lady's Island, Co. Wexford, in December, 1800. He entered the classical school of Mr. James Fortune, at Ballyfane Cross, parish of Carne, in 1811, and in September, 1816, became a student at Wexford Seminary, continuing his studies at St. Peter's College from 1819 to 1822. Finding that he had no vocation for the priesthood he adopted journalism as a career, and became Editor of the "Wexford Independent," contributing to its pages many excellent articles on Irish history, archaeology, and genealogy. He died rather suddenly at Ballingarry, Co. Tipperary, on May 15th, 1879, and was buried at Kilmachree, Co. Wexford].

#### BISHOP JOHN ROCHE.

The common tradition in the Barony Forth has always claimed Bishop Roche as a native, assigning as the place of his birth Assaly, in the parish of Killinick.\* A branch of the Roche family of Rochesland had long been established in that townland, and it is probable that the Bishop was a brother of Thomas Roche, of Assaly, who died on November 3rd. 1605.

#### BISHOP NICHOLAS FRENCH.

A pedigree of the Rossiters of Rathmacknee Castle, taken subsequent to the Bishop's death, states that Catherine Rossiter was married to John French of the illustrious house of Ballytory, and became the mother of the Most Rev. Dr. Nicholas French, Bishop of Ferns. Likewise, Margaret Rossiter of Rathmacknee, sister of Catherine, married John Wadding of the noble house of Ballycogley, and became mother of the Most Rev. Luke Wadding, Bishop of Ferns. The same pedigree states that John Rossiter, brother to Catherine and Margaret, was father of Most Rev. Michael Rossiter, Bishop of Ferns—showing that Bishop French, Bishop Wadding, and Bishop Rossiter were first cousins.

Bishop French was elected a Burgess to represent Wexford in the Catholic Confederation of Kilkenny, and on his elevation to the mitre of Ferns, in 1645, he became one of the most zealous members of that remarkable body. He at once won the esteem and confidence of the Papal Nuncio, Rinuccini. In the antagonism between O'Neill and Preston, the Bishop sided with the views of Rinuccini, and at length, in December, 1647, Bishop French and Sir Nicholas Plunket were appointed to proceed to Rome, and to endeavour to obtain a foreign Protectorate. The Nuncio wrote as follows to Cardinal Mazarin, on December 28th, 1647:—

"As the Bishop of Ferns and Sir Nicholas Plunket are just the sort of men who desire to stand well with everybody, they may make statements in Rome which are literally true but may not assign the real reasons. The real cause is not the weakness of the country but the divisions and envy of rival parties.

\*As against this view of Mr. Hore's, there is a Memorandum in the *Report on Irish Franciscan MSS* (1906), under date of Feb. 21st, 1626, in which Bishop Roche is stated to have been "born in Spain, and educated in France."

This fact was so manifest that last year when I led 16,000 infantry to Dublin, if the Leinstermen had not envied the army of Ulster, and Preston had not thought more of Ormonde and Clanricarde than of the clergy, the Confederates would at this moment have been masters of almost the whole Kingdom, and Religion would be everywhere re-established. It is the Ormonde faction that are bent on the embassy, not to please the people, but to forward their own object,"

The Nuncio took Bishop French's advice to retire to Duncannon, and spent there many sad days watching anxiously for the arrival of the Dean of Fermo. Not long afterwards, the Ormondists so far prevailed in the Council that a truce with Ormonde was agreed to, notwithstanding the opposition of the Nuncio and fourteen prelates. As a result, the Nuncio issued an Interdict against all places in which the truce would be observed, and hundreds of Preston's soldiers seceded from him.

Matters never before appeared so hopeless, and, at daybreak on April 27th, 1648, Rinuccini scaled the garden wall of his residence in Kilkenny, and, accompanied by two attendants, proceeded by an unfrequented road to Maryborough, where O'Neill was encamped, and thence to Galway.

The most unaccountable and astounding change of front of Bishop French at this crisis was his not only agreeing to the truce with Ormonde, but the fact that he and his friend Sir N. Plunkett were deputed by Ormonde to treat with Owen Roe O'Neill. This proceeding saddened the heart of the Nuncio, who, in February, 1649, sailed from Galway, leaving Ireland in a more deplorable condition than when he landed. The Nuncio fully believed that the Bishop of Ferns made a deal with Ormonde, and yet it seems extraordinary that any reconciliation could have taken place, for never in after life did Ormonde lend an ear to the sufferings and sorrows of the Bishop. It can only be surmised that when the wily Ormonde got his purposes served by a mistaken trustfulness, he flung the Bishop off for ever, without a qualm of conscience.

Bishop French died in exile, and lies buried in a foreign grave. The following may be taken as a translation of the long and florid inscription on his tomb :—

To God the Best, the Greatest.  
Stop, passer-by, Hear, Read, Weep !

Here lies

the most Illustrious and most Reverend Prelate

Nicholas French,

the humble Bishop of Ferns, in Ireland;

Assistant of the Pope's Sacred Chapel,

A Councillor of the Supreme Council of Ireland

Deputed by same on an embassy to Pope Innocent X;

one of the most Illustrious, Most Reverend

of the Bishops of St. James' in Gallicia,

of Paris, in France, and finally of

Ghent in Flanders, the indefatigable Coadjutor;

A student, professor, President and Benefactor

of the Irish College at Louvain :

the founder of a burse of 180 florins a year in  
perpetuity, for distinguished talents.

At length, for his Faith, in the 25th year of his  
banishment from Friends, Country, Diocese, and Flock,  
this exiled Prelate, having undergone innumerable  
hardships and persecutions for the Church of God,  
ever esteemed and respected by all,

not without grave loss to his native land,  
amid the sighs and tears of all good men,

was laid beneath this marble stone.

He was truly a Pontiff in Spirit, an Angel in Word,  
A holy Priest in his Life.

He died in Ghent, the metropolis of Flanders,  
in the 74th year of his age, and 30th of his Episcopate,  
in the year of the Incarnation, 1678, and  
of the month of August the 23rd day.

The tomb of Bishop French is no longer to be seen by the Irish pilgrim who may visit the church of St. Nicholas, in Ghent, for the purpose of standing by the grave of this his distinguished countryman. About the year 1840, when extensive repairs were necessary, and a new flooring was laid down in the sanctuary of that church, the tomb of Bishop French, which was at the right hand of the great altar, was entirely covered over, and nothing of it remains visible.

The old Castle of Ballytory is still in a habitable condition. The upper story had been taken down upwards of a hundred years ago, and was re-roofed. It is now (1875) the elegant dwellinghouse of Mrs. Codd, the childless widow of Mr. Francis Codd, and owner in fee of the townland of 280 acres.

#### BISHOP LUKE WADDING.

There is a difference of opinion as to whether Bishop Wadding was born at Ballycogley or in the town of Wexford. The family of Wadding was among the early colonists of Forth and Bargy, and was first settled at Ballycogley, subsequently having Castles at Ballyrane and in Wexford town. Thomas Wadding was Sheriff of Wexford in 1383, while David Wadding and James Wadding occupied the same position in 1397 and 1398 respectively. Nicholas Wadding was the last Prior of the Austin Friary of Clonmines in 1539. Thomas Wadding was Mayor of Wexford in 1590. Richard Wadding, "a known, malicious Papist," was Mayor in 1613, and was deprived for refusing the Oath of Supremacy. Paul Wadding was Mayor of Wexford in 1646. Richard Wadding married Elinor, daughter of John Rossiter of Rathmacknee, and had a very numerous family. Thomas, the eldest, married Mary, daughter of James Keating, of Baldwinstown ; Joan married Philip Lambert, of Ballyhire ; Margaret married Nicholas Codd, of Castletown of Carne ; Marion married Edward Sinnott, of Garryvadden : Catherine married Richard Vale (Wall) of Wexford ; Isabella married Thomas Stafford, of Wexford ; Alice married Thomas Codd, of The Knocks ; Anne married Thomas Sherlock, of Bulgan ; Helen died unmarried. Of the sons, Luke, the second eldest, was Bishop of Ferns ; John became a merchant in Dublin, and married Anne, daughter of Alderman Dyce, of Drogheda ; Thomas became a merchant beyond the seas ; and Peter, Paul, William, and Walter also died abroad.

William Wadding, of Wexford, was heir of Walter Roche *mor* of Barntown Castle, in 1561, and died in 1576. (Barntown was held by the Sinnotts of Ballyharran). His son and heir, William, was of age before his father's death. His will is dated 1640. John Wadding, of Wadding's land, and owner of lands in Barntown, Ballyhire, Ballinwillar, Muchmead, Wadding's Castle (in the parish of St. Patrick, Wexford) and other property in Wexford, was attainted for having taken the oath of association as a Confederate Catholic (administered to him at Baldwinstown by Rev. Thomas Hanlon) and his property given to Cromwellians. This was confirmed by the worthless monarch, Charles II., on May 15th, 1663.

Wadding's Castle stood adjoining the church of St. Patrick, at the west corner of Patrick's Lane, where it entered Peter Street (now Gibson's Lane). Three small houses were built on the site of the Castle, part of which was used as a small forge, in 1869, and the site of the " slate house " is now a malt house. The Bishop's Palace stood in the same street—but on the opposite side, and nearer Peter's Gate, now Old Pound—now occupied by Mr. William Gibson, whose ancestor got the property after Cromwell's visitation.

The Waddings of Ballycogley, Ballyrane, and Wexford were all of the same stock, and all suffered the same fate as their neighbours. The name is scarce now and only among the mechanics and labouring classes.

As to the statement that Bishop Wadding was buried *outside* the Chapel of Wexford, the fact is that the interment took place *inside*, in the passage up the centre of the Franciscan Chapel, and level with the floor, over which was a horizontal slab. I myself have read the simple inscription—the name, age, and date of death only. All the tombs in the chapel were of clergymen, and they have all been covered over by tiling, in the repairs and alterations made in the chapel in 1857.

#### BISHOP MICHAEL ROSSITER.

The constant and unanimous tradition of the people of the Baronies of Forth and Bargy was that Dr. Michael Rossiter was Bishop of Ferns whilst he also acted as Parish Priest of Killinick and Rathmacknee, and that he lies buried with his ancestors in the graveyard of Rathmacknee. Not one single chapel—out of 45—in the baronies of Forth and Bargy was left unprofaned and plundered in the past Cromwellian days, and Rev. Nicholas Meyler, P.P. of Tacumshane and Tomhaggard, was martyred while celebrating Mass, close to Tacumshane Lake, in Lingstown, in the early morning of Christmas Day, 1653. There was no second opinion of the identity of the Parish Priest of Rathmacknee and the Bishop of Ferns, whose ancestral Castle stands close by the cemetery.

With the exception of the monument of the Whitty family of Ballyteigue Castle, in the ruined church of Kilmore, not a stone records the name of even one of the ancient proprietors. No doubt Bishop Rossiter, from prudent motives, preferred to record himself as a simple Parish Priest, just as subsequently Bishop Callaghan generally passed as "Mr. A. Walker."

Numerous notices of the Rossiter family of Rathmacknee are to be found in official documents of the 13th to 16th century. Thomas Rossiter of Rathmacknee was born in 1613, and was one of the Confederates in 1642. Katherine, his daughter, married James Rochfort of Tagunnan, in 1639. This Thomas was the father of Bishop Rossiter. The name is still prevalent in the south of the County, and some few families rank as respectable and wealthy farmers—such as Rossiter of Newbawn; Rossiter of Hilltown, Ballymore; Rossiter of Ramstown, etc., but many have become extinct since the commencement of the 19th century. I have never heard of one of the name a Protestant.

#### BISHOP AMBROSE CALLAGHAN.

Bishop Callaghan was a mysterious person to his flock, who scarcely knew him except as "the Bishop" who came to confirm occasionally, but they were well acquainted with the kind gentleman Mr. Walker who often called to their Parish Priest. With a large wig in the fashion of the day, and different suits of clothes according to the season, he visited all parts of the diocese, and was an honoured guest in society. The "gentlemen" or "landed proprietors" of the county were all either Cromwellians or Williamites, and they do not appear to have been aware of the identity of the Bishop. As regards the last resting place of the Bishop, I believe that he was buried *outside* the chapel, in the graveyard, in a space (since enclosed with an iron railing) appropriated solely to the brethren of the Franciscan Order, where Most Rev. Henry Hughes, Bishop of Gibraltar, was buried in 18—

#### BISHOP NICHOLAS SWEETMAN.

The family of Sweetman had only a few years previously settled at Newbawn, from the County Kilkenny.\* The controversy of the Bishop with the Franciscans has almost entirely died out. After the year 1540 the expelled friars found a shelter among the townspeople, and a house in Back Street, opposite the present Upper Shambles, with a garden in the rere up to the Town Wall, in which is a deep well, with steps descending to the water, still called St. Francis's Well. Here they remained till 1616 when, under the Guardianship of Rev. John Sinnott, they got back their old Convent, and repaired it. This they held till Cromwell converted it into a slaughter-house in October, 1649.

It would seem that Bishop French lived for a time at least in the Franciscan Friary, as is evident from the following document in 1646:—"The body of Francis Talbot, who died an obstinate heretic and finally impenitent, is to be buried *in poenam Hoerisis*, with only one candle at the grave, at 9 o'clock, without a bell in the church or street, without priest, cross, book, or prayer—the place of his burial to be in the avenue of St. Mary's chuchyard, nearest the garden of the parsonage. All which concerning the said burial, we have ordered to be done with the advice of men learned in

\*The family of Sweetman had settled in Co. Wexford in the early part of the 14th century.—W. H. G. F.

divinity—and whoso shall infringe such order at the said Francis's burial is to incur the censures of the Church. No wax taper, or candle, or torch is to be used. Nicholas, Epis. Fernensis. Given at the Friar's Convent, Dec. 31st, 1646."

When the laws of William III. forbade any Mass House to exist *within* any walled town in Ireland, the Franciscan chapel, as it stood *outside* the walls, became the only place of worship with the Catholic people of Wexford, and so continued till 1858. The Franciscans now enjoy their convent (which was rebuilt in 1803) and their church, which was repaired and beautified in 1857, having purchased the fee simple of both in the Landed Estates Court, on the sale of them by the Geary family, the successors and representatives of the original Cromwellian proprietors, Brigadier General Jones.

Bishop Sweetman built a large, substantial residence on the West side of Back Street, between Mary Street and Patrick's church. It was of brick, having a projecting band course over the first storey. It is now divided into two good dwellings, having been lately plastered over.

Bishop John Stafford's death was not without suspicion of foul play. He was a descendant of the last Strongbowian proprietor of Ballymackane Castle, and was born in 1735, at Robbeen, a sub-denomination of the townland of Rathangan, of which he became P.P. His funeral was one of the largest ever seen in the baronies of Forth and Bargy, and he was interred at Tacumshane. His name, rank, and age alone were inscribed on a plain headstone, but a young man named John Moran caused the following singular epitaph to be carved by a local sculptor, Andrew Ronan :—

D. O. M.

Hic humani sepultae mortales

Reverndis Dom. Johanni Stafforde, S. T. D.

Qui vitam obrepisit primo die Octobus MDCCCLXXXI,

Itatis XLVI

Tempus coler ventefugit

Haec monitionem recipe

Semper lethe cave

Sors sepulturam erit.

Deus cuius animam misere.

#### BISHOP JAMES CAULFIELD.

Bishop Caulfield's father was from Co. Carlow and got married in Saltmills (parish of Tintern) where the future bishop was born. He received his early education at a classical school kept nominally by the Parish Minister but really by a lay assistant paid by the Colclough family, and afterwards went to the Continent. During his whole life his health was never robust, and at the period of the Rebellion of 1798 he could scarcely leave his residence, unless on most urgent business, a fact which probably saved his life. He resided and died in the house built in Back Street by his predecessor, Bishop Sweetman, and he was buried in the Franciscan Church.

#### BISHOP PATRICK RYAN.

The diocese of Ferns was fortunate in the selection of Rev. Patrick Ryan, P.P. of Clontarf (Dublin) as Coadjutor Bishop. In addition to great learning and administrative ability Dr. Ryan brought with him a promise of protection from the Government, against the dominant Orange faction in County Wexford. He made Enniscorthy his mensal parish, and fixed his residence in rented lodgings. Soon afterwards he made the Orange party—with their leader, Archibald Hamilton Jacob, J.P.—avow that he had influence with Dublin Castle, and thus secured toleration for the Catholics. Bishop Ryan reformed the clerical dress of the period, and made an order that all the secular clergy should have at least one decent suit of black cloth, and appear in it on every Sunday and Holy day. He also adopted a very practical method of initiating

oung curates into social observances. The strict costume of the clergy of these days was a full suit of black cloth, the coat long and broad in the skirts, the waist-coat deep in the body and close up to the neck, showing a white neck-tie without any shirt-collar, knee-breeches with silver buckles, and black cloth gaiters, sometimes boots up to the knee without coloured tops, although such were sometimes worn. A large great-coat of dark colour, and an ordinary black hat completed the out-door dress. The great-coat was particularly necessary, for sick-calls had to be attended to in all weathers, both by day and by night. Every Parish Priest and every Curate necessarily had a good horse each, and generally resided in different parts of the parish, but some parishes had no Curate. The present clerical costume did not become prevalent in the diocese until 1840.

Bishop Ryan entered the lion's den of Orangeism and crushed its fell spirit in its place of strength, without ostentation or display of triumph. Access to every part of the diocese from Enniscorthy was comparatively easy, and this gave him the happy idea of making that place the site of a Cathedral for the diocese of Ferns. The existing church had no architectural pretensions and was small in size; and he determined to erect a suitable Temple, a design which his worthy successors, with the aid of a generous people, have nobly carried out in the present beautiful Cathedral.

In 1811 he planted the germ of a Diocesan College—the "Wexford Catholic Seminary," in a commodious house near the ruins of St. Michael's Church, in the Faythe, with Rev. Myles Murphy as President, and Mr. Joseph Clinch as classical master. The latter was replaced, in 1814, by Rev. Richard Hayes, O.S.F., who in turn was succeeded by Rev. John Sinnott, in 1816.

Bishop Ryan frequently visited the Seminary, and generally attended the distribution of premiums. He was very strict and was a rigid disciplinarian. In the summer of 1818 he got a severe fit of paralysis, and was both mentally and physically prostrated. He then removed from Enniscorthy to Wexford, and took lodgings in the house of Mr. Thomas Roche, grocer, in Main Street, the third house south, on the sea-side from Anne Street, and *there* he died—not, as Dr. Renahan states, in Enniscorthy, on the 9th of March, 1819. Three days afterwards he was interred in front of the altar of the Cathedral of Enniscorthy. As to the fact of his death occurring in lodgings in Wexford I am certain, as I was one of two persons directed by the President to arrange several hundred volumes of his books before they were removed to St. Peter's College.

#### BISHOP JAMES KEATING.

Bishop Keating's visits to St. Peter's College were in marked contrast to those of Bishop Ryan, and were a source of delight to both pupils and professors. He was not many months in Enniscorthy when he secured the services of Welby Pugin, and started work on the Cathedral, which he had the pleasure of seeing roofed, and the completion of the tower. I had the honour and happiness of Dr. Keating's acquaintance, and experienced his kindness, and I never can forget the endearing sweetness of his sparkling eyes, radiant countenance, winning, impressive, fraternal manner, which dispelled at once timidity, and won the love and confidence of the soul. He was truly a rare, good man.

#### BISHOP MYLES MURPHY.

The school to which Dr. Murphy and his brother went in their youth in Gibson's Lane, Wexford, was conducted by two Franciscan Friars, both Barony Forth men, Rev. Patrick Lambert and Rev. Thomas Scallan. When Dr. Murphy was recalled from Maynooth College, and placed over the new "Catholic Seminary," he applied himself zealously to the discharge of his duties. Although an excellent classical scholar he preferred to teach Mathematics and Church History. On every Saturday he gave an impromptu lecture on Morals and Religion. I had the happiness to come under his care in September, 1816.

Of the buildings of the "Old Seminary" nothing now remains but the Schoolroom, converted into four dwelling houses, with an entrance leading from King Street and to the garden on the brow of the hill over Bishopswater stream. The entrance to the Seminary was from Michael Street, then better known as "Bunker's Hill," and opposite the high sandy graveyard of St. Michael of the Faythe, an old Irish word signifying a level space on which games and sports were played, known as the Games of Carman. Upper King Street with its houses on the west side and the large corn store erected by Alderman Robert Stafford, in 1870, now cover the old playground of the Seminary.

When, in 1819, the spacious square dwelling-house of St. Peter's College was erected, with the large Dormitory of the Schoolroom, Dr. Murphy and Rev. John Sinnott, with two assistants, moved into it. Here an incident occurred which shows how the most enlightened minds can be terrified by the sublime works of God as manifested in a thunder storm. On the 4th of June, 1822, a sudden and tremendous thunder storm from the south-west burst over Wexford about 10 o'clock in the morning. The lightning flashed fiercely and the rain fell in torrents for three hours, whilst the air was a dead calm, and darkness covered the land. Dr. Murphy, perhaps affected in a particular manner from the very full and prominent shape of his large, light-blue eyeballs, was unable to stand the effects of the blazing sky and deluge-like rain, and he ran down to the basement into a coal vault. The water flowed into the coal vault and soon reached almost to Dr. Murphy's breast, but subsided at 1 o'clock, whereupon the Bishop emerged, and ascended to the hall, none the worse of his precarious position.

At length, in 1831, Dr. Murphy was made P.P. of Tintern, and after some years was transferred to the parish of Wexford, vacant by the death of the venerable Dr. John Corrin. Whilst P.P. of Wexford he built for his own residence the house in Waterloo Road now occupied by the Very Rev. Canon Roche. On the lamented death of Bishop Keating, he succeeded to the mitre of Ferns.

Bishop Murphy went to reside in Enniscorthy, like his predecessors, Dr. Ryan and Dr. Keating. It is to be regretted that he did not occupy the comfortable residence which Dr. Keating had built and had so tastefully laid out, but he feared the expense too great, and he took a small private house nearer the Cathedral. Thus Bishop Keating's residence passed into other hands.

Although suffering from a diseased larynx, Bishop Murphy was an eloquent preacher, and his addresses at Confirmations were lengthy and sublime. A Confirmation was held by him four days before his death at Litter, but after the ceremony he went immediately to his native home at Ballinoulart, and died in the very room in which he was born. His death occurred on August 13th, 1856, and he was buried in his Cathedral.

In the gentle and dignified manners of Drs. Keating and Murphy there was a striking likeness—both alike impressive and attractive—but in Dr. Murphy there was a majestic aspect which rather awed, though never so intended, and in Dr. Keating a born humour which won and carried away the feelings.

#### BISHOP THOMAS FURLONG.

Dr. Renehan's statement as to the date of Bishop Furlong's baptism is scarcely correct, that is "1803." Doubtless it should be 1800. My reason for this is that in 1811, when I entered the Latin school of Mr. James Fortune, at Ballyfane Cross, Carne, Thomas Furlong was then a gentle, intelligent lad, reading the third year's book in the classical course, and was surely in his eleventh year. Before he left Carne, for the Seminary, in 1814, there were 21 Latin pupils in the school, ten of whom have since died Curates or Parish Priests, but of the entire number the only survivors in 1875 are two—Bishop Furlong and myself.

The same gentle, timid, and studious manners marked Dr. Furlong from early days, and through his long sojourn at Maynooth, from 1819 to 1857. Dr. Keating warmly appreciated the zeal, the abilities, and piety of the Maynooth Professor, and offered him a Parish, but the Professor felt the seclusion of

College life more congenial, and gratefully declined the offer. When the diocese of Ferns was unexpectedly left vacant in 1856, by the death of Bishop Murphy, the eyes of the clergy unanimously turned to the esteemed Professor of Theology in Maynooth. To the great satisfaction of all he responded with humility to their call as that of God, and he was consecrated on March 22nd, 1857.

Bishop Furlong entered at once on the active discharge of his duties, and unobtrusively effected several reformations especially in regard to Intemperance and the Desecration of the Sabbath and Holydays. He put an end to the holding of Fairs or Markets on Holydays, and thus throughout the Co. Wexford in which 22 Fairs are held every year, not one is now held on a Holyday. And all this was effected solely by the will of the people on the advice of their bishop and clergy. But not alone was all traffic abolished on days set apart to the service of God, but all shops were also closed on these days—business houses as well as public-houses, even in the populous towns of Wexford, New Ross, Enniscorthy and Gorey.

Dr. Furlong, in addition to his Herculean efforts on behalf of Temperance and the due observance of Holydays, extended his zeal to educational matters, and gave every encouragement to the Christian Brothers and the various religious Sisterhoods engaged in the training of the young. A Divinity class has been opened in St. Peter's College, where Dr. Furlong resides and of which he acts as President. He also introduced the Sisters of Reparation (the second of the Order in Ireland, with a spacious Chapel and Convent erected at Rockspring, Wexford); the Sisters of St. Louis at Ramsgrange; and a Convent of Infirmary Nuns of the Order of St. John of God.

Under his fostering care new churches have been built, among which those of Lady's Island and Rathangan are remarkable for their size and beauty. Religious Confraternities of the Holy Family have been formed in almost every parish throughout the diocese.

When the Vatican Council was summoned by Pope Pius IX, in 1870, the Bishop of Ferns, accompanied by Rev. John L. Furlong, attended the whole sessions, in which was passed the dogma of Infallibility. He returned with health much better than he had enjoyed for some years previously, and again applied himself to the episcopal duties. That sweetness and unaffected simplicity which so marked him in early life, when he and I were schoolmates, remain still the same, and may God long preserve him !

## Appendix VIII.

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### Appropriations\* of Churches in the Diocese of Ferns before the Dissolution of the Monasteries.

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Duncormack, Meelnagh, Castle Ellis, Killurin, St. John and St. Brigid (Wexford), Hook, Templetown, Inch, St. Brigid's (Taghmon), belonged to the Knights Templars of Kilclogan. These Knights also held the tithes of Ballyshelin or Chapel Andrew (Taghmon). When the Knights Templars were suppressed, these possessions passed to the Knights Hospitallers of Kilmainham, and hence in 1347 we find Duncormack, Kilcowanmore, and Clongeen belonging to Kilmainham.

Killesk, Clonleigh, and Rathroe belonged to Dunbrody Abbey.

Clonmines, Bannow, Kilcowan, Kilmore, Kilturk, Nash, Ballygarvan, Kinnagh, Whitechurch, St. Mullins and Brandan belonged to Tintern Abbey.

Templeshannon, Kilbride, and Ballyhuskard belonged to St. John's Priory, Enniscorthy.

Leskinfere and Lady's Island belonged to Ferns Abbey.

Rosdroit, Templescoby, and Edermine belonged to the Nuns of Timolin, Co. Kildare.

Kilcavan, Ardcollm, Ardcavan, St. Nicholas, Selskar, St. Olave's, St. Patrick's, Carrig, St. Peter's, Killiane, Kilmachree, Ishartmon, St. Ibar's, St. Margaret's, Ballynaslaney, Tikillen, Killisk, Ballyvaldon, were appropriated to the Prior and Canons of Selskar Priory.

Killenagh belonged to the Collegiate Church of Maynooth.

Rathmacknee belonged to All Hallows Priory (Dublin).

New Ross belonged to St. John's Priory, Kilkenny.

Ballyvaloo belonged to the Leper Hospital, Wexford.

Ardamine, Kilmuckridge, Killancooly, and Kilpatrick belonged to Glascarrig Priory.

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\*Appropriations, or Impropriations, meant the right of presentation, or the Advowson, including the tithes

## Appendix IX.

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### Some Historic Chalices in the Diocese of Ferns.

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The KILMORE Chalice bears the following inscription:—"Patrick Keating sacerdos me fieri fecit in honorem S. Patritii Hiberniae Apostoli. Anno Dom, 1637." A second Kilmore Chalice—belonging to the old parish church of St. Patrick, at Kilmore—is dated 1648, and was probably a gift to that church by the family of Whitty, whose remarkable monument in Kilmore church (1647) has been previously alluded to under KILMORE. This beautiful tulip-shaped chalice is of silver, and measures 6½ inches in height, on a hexagonal base. The knob is decorated with six quadrangular bosses, in diamond fashion, each of which contained a jewel, now all disappeared. On the four sides of the base is the following inscription, but the part of the edge formerly containing the name of the donor is unfortunately broken off:—"Is qui me renouari fecit in honorem S. P. pro parochia de Kilmore A.D. 1648."

The MEYLER Chalice—formerly belonging to Father Nicholas Meyler, P.P. of Tomhaggard and Kilmore, who was martyred by the Cromwellians on Christmas morning, 1653—bears a striking resemblance to the Kilmallock chalice, dated 1639, and is of beautiful design and workmanship. It was presented by the late Archdeacon Meyler to the chapel of Tomhaggard.

The FITZGERALD Chalice—made for the Rev. Patrick Fitzgerald, P.P. of St. Patrick's, Kilkenny, in 1621—is now the property of the Rev. Paul Kehoe, P.P. of Cloughbawn. It has a tulip-shaped cup, with a hexagonal base with plain fan-shaped facets, except two, one of which has an engraving of the Crucifixion, and the other the name "O'Beirne." It stands 6¾ inches in height, and has a melon-shaped knob. Underneath the foot is the following inscription, distributed on five squares:—"Patricius FitzGeraldinus, Pastr. Ecclesiae Sti. Patricii, Kilkenniae, 1621."

The ESMONDE Chalice—now belonging to Sir Thomas H. Grattan Esmonde, Bart., M.P.—dates from 1636, and is 8 inches high. It is of silver, with a tulip-shaped cup, and a hexagonal base. The following inscription appears on the base:—"Orate pro anima Moriarti Heuerin sacerdotis qui me fieri fecit, Anno Domini, 1636.—i.e., "Pray for the soul of Murtagh Heverin, priest, who caused me to be made, 1636." Evidently this chalice came from Co. Roscommon, where the Heverin family are still to be found.

The DANIEL Chalice—now preserved at St. Leonard's, in the parish of Tintern—dates from 1673, and is 8½ inches high. It was found at Clonmines at the time that Canon John M. Browne was C.C. there—(1875-1883). It is of silver, and has an unusually large knob, exquisitely embossed. The base has six panels, three of which are engraved. This chalice bears the following inscription:—"Ora pro Guliel. Daniel et uxore ejus Juan, 1637."—Then follows a later inscription:—"Obiit haec 18 July 1668 ille vero 31 Mar: Anno. Dn. 1673."

The NEW Ross Franciscan Chalice—now in the chapel of Ballyfad, parish of Kilanerin—dates from the second quarter of the 17th century, *circa* 1635. It appears to be of the same date as the Esmonde chalice, and is of the same shape. Around the base is the following inscription:—"To the Franciscan

Convent, New Ross." The base rests on a foot, composed of ten semicircular leaves, on which is the lettering (a word on each leaf):—"The gift of Richard Butler and An. Butler his wife." There is also a fine chalice at Kilanerin dated 1713.

The COMERFORD Chalice—now in Wexford—dates from 1727. On its hexagonal base is the inscription:—"Ora pro P. F. Jacobe Comerford qui me fieri fecit pro Conventu FF. Min. Kilk. An. 1727."

The BANNOV Chalice—now in the possession of Very Rev. Canon O'Brien, P.P. of Adamstown—dates from 1766, and was made for Rev. John Fitzhenry (Fitzharris), P.P. of Bannow from 1751 to 1782. In 1850 it passed into the hands of Rev. Nicholas Furlong, P.P. of Adamstown, who, on his retirement, in 1864, retained the chalice at his private residence at Ballyclemock. After his death it passed to Mr. Alexander Roche, from whom it was acquired by Canon O'Brien. It is a fine silver chalice, and bears the inscription:—"Hic calix pertinet ad Reverendum Joannem Fitzharris, A.D. 1766."

The LADY'S ISLAND Chalice is inscribed:—"M. R. makes present of this chalice in honour of Nativity of B.V., to remain at Island for ever, 1764." There is a chalice in the Convent of Mercy, Wexford, inscribed:—"Thomas Browne, me fieri fecit 1769. Ora pro me."

The BREE Chalice—now in the Franciscan Friary, Wexford—was made in 1723, and was presented by John Redmond of Killigowan (parish of Oulart) to Father Francis Redmond, O.F.M., who brought it with him to Bree when given charge of that parish in 1762. It bears the following inscription:—"Francisc. Conv., Wexford. Pray for the soul of John Redmond of Killigowan, who ordered this to be made, Anno. Domini, 1723, and also for the soul of Catherine, his wife, their posterity, and the Rev. Francis Redmond, the Donor."

There are two pewter chalices—relics of the Penal times—in the diocese: one, belonging to Rev. Robert Fitzhenry, Adm., Enniscorthy, and the other to Rev. Laurence Jones, P.P. of Ballygarret. The former was discovered right at the foot of Slemish Mountain (where St. Patrick herded swine as a slave), and was presented to Father Fitzhenry by the late Canon MacMullin, P.P. of Ballymena. The latter was discovered near Ballygarret, Co. Wexford, in 1909, in the supposed grave of a priest. Both are of a primitive pattern, and evidently date from the mid-eighteenth century.

Although of modern date, the GOREY Chalice deserves mention. It was blessed by Pope Gregory XVI, and was used by him in offering up the Holy Sacrifice, on May 30th, 1842, on which occasion the Sovereign Pontiff sent his special blessing to Sir Thomas Esmonde, to the Rev. P. Synnott, P.P., and to all contributors to the new Catholic Church of Gorey (see under GOREY).

The RAMSGRANGE Chalice—presented by the late Canon Doyle to the Good Shepherd Nuns, New Ross, in September, 1898—is inscribed:—"Dominus Nicholas Verling\* presbyter me fieri fecit 1604. Memento animae donantis." At Ramsgrange there is a silver chalice presented to the church by Rev. Thomas Broaders, dated 1742.

The Augustinian Friars of New Ross have a fine Chalice inscribed:—"J. M. O'Connor, 1756." (Probably Father Joseph O'Connor, O.S.A.) The Sisters of Mercy, New Ross, have a Ciborium inscribed:—"Pray for Mrs. Alice Nangle, 1744. Moniales S. Augustini." They also have a chalice inscribed:—"Dr. Caulfield, Episcopus Fernensis, 1793."

The RIVERCHAPEL Chalice is inscribed:—"Me fieri fecit R. W. Ricardus Devereux. Semel in mense ab utente offertur sacrificium pro eo. 1757."

The CLOUGHBAWN Ciborium is inscribed:—"Judith Byrne me fieri fecit anno dom. 1788."

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\*Nicholas Verling was a priest of Cloyne, who spent some time at Bordeaux in 1605.

## Appendix X.

### List of Bishops of Ferns.

	Died		Died
St. Aedan (Moedhoc)	631	Geoffrey Groffeld, O.S.A.	1348
St. Mochua Luachra	653	William Charnels, O.P.	1362
St. Tuenoc Mac Fintan	663	Thomas Denn	1400
St. Coman	675	Patrick Barrett, O.S.A.	1415
St. Maeldoghar	677	Robert Whitty	1457
St. Diorath	692		resigned
St. Moling Luachra	697	John Purcell	1479
St. Cillene (Killian)	714	Lawrence Neville	1503
Aireachtach Mac Cuana	741	Edmond Comerford	1509
Breasal Mac Colgan	748	Nicholas Comyn	1519
Reoddaidh	763		resigned
Dubhinracht Mac Fergus	781	(Bp. Comyn was translated to Waterford and Lismore).	
Cronan	789	John Purcell, O.S.A.	1539
Finnacha	799	Bernard O'Donnell	1541
Cillene	815		resigned
Finncheallach	860	Hubert	1542
Dermot	869		resigned
Ferghal	882	Gabriel de St. Sevo	1542
Lachtnan	904		resigned
Lynam	938	Alex. Devereux, O.Cist.	1566
Flathghus	945	(Bishop Devereux was schismatically consecrated in 1539, but was rehabilitated in 1554).	
Cairbre	966	Peter Power	1588
Conaing	977	(Rev. "James Walsh," whose real name was Daniel O'Druhan, was Vicar Apostolic from 1606-1624).	
Conn O'Lynam	996	John Roche	1636
Conor O'Lynam	1043	(Rev. William Devereux, V.G., was Ordinary of the Diocese from 1636 to 1645).	
Dermot O'Rodhachain	1050	John Roche II.	1645
Murchadh O'Lynam	1062		resigned
Ugaire O'Lynam	1085	Nicholas French	1678
Cairbre O'Kearney	1095	Luke Wadding	1691-2
Cellach O'Colman	1117	Michael Rossiter	1709
Maeleoín O'Donegan	1125	John Verdon	1728
Maelisú O'Cahan	1135	Ambrose O'Callaghan, O.F.M.	1744
Rory O'Treacy	1145	Nicholas Sweetman	1786
Brighidian O'Cahan	1160	James Caulfield	1814
Joseph O'Hay	1185	Patrick Ryan	1819
Ailbe O'Molloy, O.Cist.	1222-3	James Keating	1849
John St. John	1243	Myles Murphy	1856
Geoffrey St. John	1258	Thomas Furlong	1875
Hugh de Lampart (Lambert)	1282	Michael Warren	1884
Richard of Northampton	1304	James Browne, <i>Quem Deus diu in columem servet.</i>	
Simon Hornsby of Evesham	1304		
Robert Walrand	1311		
Adam of Northampton	1346		
Hugh of Leixlip	1347		
John Esmonde	1348		
	resigned		

The longest episcopate was that of Bishop Sweetman, who ruled from 1745 to 1786—a period of forty-one years and seven months. Bishop Whitty ruled for thirty-nine years; Bishop O'Molloy and Bishop Denn for thirty-seven years each; Bishop Adam of Northampton for almost thirty-four years; and Bishop French for almost thirty-three years.

## Appendix XI.

### Education for Ferns Clerical Students in the 17th and 18th Centuries.

As is well known, the Irish clerical students of the 17th century—and of the greater part of the 18th century—had to prosecute their theological training on the Continent, but in many of the dioceses there were to be found some devoted schoolmasters—cleric as well as lay—who defied all the terrors of the Penal Laws, and who instructed candidates for the Priesthood as far as Philosophy. Not unfrequently these clerics ere their departure for the Continent were ordained priests, and then were received as Divinity students at Paris, Bordeaux, Douai, Louvain, Prague, Salamanca, Seville, Santiago, Lisbon, Lille, Nantes, Toulouse—paying for their education the sums derived from *honoraria* for Masses.

From 1590 to 1615 the most famous Catholic schoolmasters in the diocese of Ferns were:—Nicholas Spenser, William Devereux, James Devereux, Walter French, Philip Keating, Matthew Roche, and John Power. Both William and James Devereux are highly praised by Holinshed in his *Chronicles*. Father Robert Rochfort was also famed as a schoolmaster.

The Irish College in Lisbon was founded by a priest of the diocese of Ferns, Father John Howling, S.J., in 1593. Father Howling deserves additional notice by reason of the fact that he compiled the first Irish Martyrology of the 16th century—thus anticipating the work of Father Henry Fitzsimon, S.J., and Father Stephen White, S.J.

Between the years 1593 and 1619 the following students from Ferns read a course of Theology at Lisbon:—Walter French, John Sinnott, Richard Sinnott, Barnaby Dormer, Thomas Furlong, Dermot Hyland, Michael Rickard, Richard Conway, James Butler, Michael Barrick, William Devereux, John Wadding, Alexander Devereux, Piers Butler, Peter Murphy, Robert French, Patrick Turner, William Butler, Thomas Howling, John Dormer, Patrick Roche, Christopher Cheevers, John Sinnott, and Richard Sinnott. It may be added that Father Howling, S.J., died on January 1st, 1600. His fellow-Jesuit, Father Robert Rochfort, a native of Co. Wexford, died at Lisbon on June 19th, 1588.<sup>1</sup> Rev. James Browne and Rev. Michael Fitzhenry studied at the Irish College, Lisbon, in the last quarter of the 17th century.

The Irish College of Salamanca was founded by Father Thomas White, S.J., in 1592, as *El Real Colegio de San Patricio de Nobles Irlandeses*. Although Father White was a native of Clonmel, his two fellow-founders belonged to Co. Wexford, namely, Father Archer and Father Conway.\* Between the years 1600 and 1790, the following Ferns students from Salamanca took the mission oath to labour in Ireland:—John Wadding (1601), Luke Bennett (1607), John Lambert (1609), William Dooley (1609), James Grannell (1610), Patrick Hay (1613), Edward Hore (1617), William Cullen (1620), Thomas Denn (1629), Richard Broaders (1629), Matthew Butler (1639), Nicholas Hore (1642), Patrick Rossiter (1650), Philip Hore (1652), Barnaby Esmonde (1652), Edmund Murphy (1677), William Lambert (1693), James Parle (1693), and James O'Connor (1697).† Rev. James Brown was Rector from 1705-1708, James Redmond, Thomas Roche

\*Father Richard Conway, S.J., who was a native of New Ross, was appointed first Rector of the Irish College at Seville in 1619.

†I am indebted to the able article on "Students of the Irish College, Salamanca," by Rev. Dr. O'Doherty, in *Archivium Hibernicum* (Vols. II, III and IV.) for the above names.

(1715), Jasper Stafford, Nicholas Sweetman (1721), William Devereux (1723), J. R. Devereux (1730), J. J. Esmonde (1730), Edmund Keating (1734), Patrick Redmond (1736), James Codd, Nicholas Lovelock (1736), Patrick Masterson and William Doyle (1739); Peter Devereux (1745), Bernard Downes (1750), John Stafford (1757), Walter Herron (1759), Francis Byrne (1764), Anthony Broders (1766), James Redmond (1770), and George Murphy (1780). Rev. Jasper Stafford, S.J., was Rector from 1731 to 1743, and Rev. Peter Synnott was Rector from 1770-1772.

The following is a list of the students from the diocese of Ferns who graduated at the University of Louvain :—

Nicholas French (1628), Patrick Rossiter (1685), Luke Wadding (1695), Matthew Furlong (1700), Paul Roche (1713), Hugh Bryan (1723), James Sinnott (1734), Francis Redmond (1735), Richard Talbot (1746), Andrew MacCormack (1750) Charles Breen (1764), Mark Devereux (1771), Joseph B. Breen (1775). John Corrin (1778), Nicholas Murphy (1780), William Stafford (1793).

In the first fifteen years of the 17th century the following five priests from the diocese of Ferns spent some time at Bordeaux, in the Irish College founded there, in 1602, by Father Dermot MacCarthy :—Dermot Hyland, O.S.A., Maurice Cavanagh, John Conway, Charles Kavanagh, and J. Dormer. In 1662 and again in 1673 the name of Peter Power, of Ferns, appears as one of the officials of the Irish College, Paris. Among the Superiors of that institution, Rev. Francis Devereux, of Ferns, was Principal in 1762.

In the Matriculation List of St. Patrick's College, Maynooth, from 1795 to 1799, the names appear of the following Ferns students :—William Stafford (1796), Mark O'Keeffe (1796), Robert Sinnott (1796), Thomas Aylward (1797), Walter Meyler (1799), James Prendergast (1799), John Cousins (1799), and Patrick Synnott.

## Appendix XII.

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### The Wexford Priests of '98.

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So much odium has attached to the memory of the gallant priests of '98, in consequence of the lying statements of Sir Richard Musgrave and his copyists, that it is only fair to vindicate their reputation. Indeed, it is to be regretted that Bishop Caulfield, in an excess of loyalty, did not stand by these devoted priests in a more spirited fashion, although, by a strange Nemesis, he himself was basely accused of disloyalty, in 1802.

As mentioned in the INTRODUCTION, six of the Ferns clergy suffered death during the Insurrection of '98. These were:—Rev. John Murphy (burned at Tullow), Michael Murphy (killed at the Battle of Arklow), J. Clinch (shot by Lord Roden), Philip Roche (hanged at Wexford), Mogue Kearns (hanged at Edenderry), and John Redmond (hanged by Lord Mountnorris). To these must be added Father James Dixon, C.C. of Crossabeg, who was transported in October, 1799, after cruel treatment in prison, although his entire innocence was testified to by Bishop Caulfield. Even after his return, in 1810, he was again subject to persecution at the hands of Rev. Thomas Handcock, Rector and Prebendary of Whitechurch. However, it is gratifying to chronicle that Father Dixon, who was first Prefect Apostolic of Australia (1804-1809), was made Parish Priest of Crossabeg in 1819, and laboured till his death on January 4th, 1840, aged 82.

In vindication of the above-named six priests I cannot do better than reproduce a beautiful poem on "The Priests of Ninety-Eight" by the late Canon P. M. Furlong, P.P. of Taghmon, Co. Wexford, who contributed much verse to the *Nation* in the eighties of last century:—

#### THE PRIESTS OF NINETY-EIGHT.

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The story of our native land, from weary age to age,  
Is writ in blood and scalding tears on many a gloomy page ;  
But darkest, saddest page of all is that which tells the fate  
Of Erin's noblest martyr-sons, the priests of Ninety-Eight.  
Leal children of the Church were they, her soldiers brave and true,  
Yet Irish hearts within their breasts were beating warmly too ;  
For years of patient, studious toil, of vigil and of prayer,  
Had never quenched the patriot fire which God had kindled there.

When sheltered by the stranger's hand among the hills of Spain,  
Or where the streams of sunny France roll rapid to the main,  
Their fondest thoughts in eager flight, where'er their feet might roam,  
Had sped across the circling seas that girt their island home—  
Across the wide and circling seas unto her emerald breast  
Had come like weary ocean birds that seek a place of rest,  
And back unto the exile's home in far-off foreign clime  
Sweet mem'ries of the bygone joys of boyhood's golden time.

And many an eve the stranger's halls re-echoed Erin's songs,  
That told in fierce or trembling strain the story of her wrongs;  
And many a night beneath the stars that lit the Southern skies,  
While hotly throbbed their loving hearts and big tears filled their eyes,  
They mourned their country's glorious past, her present woe and shame,  
And prayed that brighter glories yet might gather round her name,  
And dream'd of deeds that men might do once more upon her sod,  
Embattled in her sacred cause, for freedom and for God.

But now again, their exile o'er they tread their native land,  
Among her leaders and her chiefs anointed priests they stand;  
Anointed priests with priestly charge, and bound by priestly vow,  
They owe their isle a double meed of love and duty now.  
The love of father for his flock of helpless little ones—  
The love a darling mother wins from true and tender sons—  
A love that liveth to the end, defying time and fate—  
With such a love they love their land, the priests of Ninety-Eight.

And oh! how outraged is that love—what bitter pangs they feel  
To see her trampled ruthlessly beneath the tyrant's heel !  
To see her—erst enthron'd in might, queen of the Western wave—  
Now wearing on her royal limbs the fetters of a slave ;  
Crushed by a thousand cruel wrongs, a prey to myriad woes,  
Discrown'd despoiled, the nation's scorn, the scoff of brutal foes,  
Who've tracked her steps with hellish hate for many a long year past,  
And joy to think the hour of doom has come to her at last ;

To see the tear-stains on her cheeks, the dust upon her hair,  
And o'er her wan and wasted face the wildness of despair,  
The light alone unfaded yet that flashes in her eye,  
To tell the dauntless soul within that will not, cannot die !  
Oh ! sight to torture loving eyes that look and long in vain !  
Oh ! sight to madden faithful hearts with cruel frenzy-pain !  
Oh ! doleful sight !—a people doomed, a nation's agony,  
A land with woe and horror filled, from sea to smiling sea !

The gory track of tyranny has all her hills defiled,  
And ruin riots o'er the scenes where peace and plenty smiled ;  
Her fields lie bare and desolate, her mournful rivers moan  
By blackened hearths and outraged homes, and altars overthrown.  
Through hall and hamlet 'mid the wreck the spoiler's hand has made,  
Red Murder in the name of Law pursues his hellish trade,  
And day and night the gibbets groan, the deadly bullets rain,  
And dusty street and bare hillside are piled with heaps of slain !

The good and true and noble fall, or find a living tomb,  
Away from home and friend, within the dungeon's lonely gloom,  
Or sink beneath the brutal lash or pitch-cap's maddening pang,  
The prey of men with tiger heart and worse than tiger fang.  
Like hunted wolves the people fly before the hell-hound rage,  
That sweeps the land from North to South, and spares nor sex nor age ;  
And Britain's boasted banner, with its flaunting fold, outwaves  
Above the soil her despot rule has sown with bloody graves.

To Heaven in ceaseless dirge ascends the mother's wild despair,  
The wail of sorrowing wife and child, the maid's unheeded prayer,  
The voice of vengeful blood, that cries up from the reeking sod—  
Ah ! well may ache your Irish hearts, O patient priests of God !  
Well may the fire of righteous wrath leap to your watching eyes !  
Well may you vow before the God that rules the earth and skies,  
No more to preach ignoble peace, no more your hands to hold.  
While tyrants waste your land with war and tigers rend your fold !

They drew the old green banner forth and flung it to the light,  
And Wexford heard the rallying cry, and gathered in her might,  
And swore around uplifted cross until the latest breath  
To follow where her soggarts led—to victory or death!  
The soggarts led, the pikemen fought like lions brought to bay,  
And Wexford proved her prowess well in many a bloody fray,  
Where wronged and wronger, foot to foot, in deadly grip were seen,  
And England's hated Red went down before the Irish Green.

And bravest of the brave and true that struck for Ireland's right—  
The wisest at the council board, the boldest in the fight—  
All pure from stain or breath of shame, through storms of strife and hate,  
They bore the soggart's honoured name, the priests of Ninety-Eight.  
The sad end came: the cause was lost: the last faint hope had fled:  
Once more beneath the conqueror's yoke proud Wexford bent her head—  
Unaided she had dared his wrath and faced his ranks of steel,  
Unaided, though upon her arm had hung the nation's weal.

Unaided! Ah, that pregnant word of bitterness and pain!  
Why slept the valiant of the land while Wexford strove in vain?  
Why rang not out the battle-shout o'er Ireland in that hour  
When Wexford flung it's manhood's might against the tyrant's power?  
The gallant men that round her flag in patriot pride had stood,  
The glow of freedom in their eyes and pulsing in their blood,  
Had fought in vain, in vain had struck their last despairing blow,  
And died as Irishmen should die—their faces to the foe.

And o'er her soft and swelling vales, spread out by God's right hand  
To nurse as brave and bold a race as ever blessed a land,  
And o'er her martyr-memoried hills, from Forth to stern Sliev Buie,  
Whose names shall shine as beacon lights on Wexford's history.  
A piteous wail of wild despair ran like a moaning wind—  
The wail of widowed, broken hearts whom death had left behind;  
And shroudless bones in ghastly heaps lay whitening in the sun  
To tell the deeds of devilry the tyrants hand had done!

But, oh! those priests, those noble priests, how sad a fate was theirs!  
How full the cup of bitterness the All-Wise God prepares  
For His own chosen ones marked out in suffering and shame  
Anew to consecrate His cause and glorify His name!  
Yes, they were soldiers in His cause—the cause of trampled right—  
His cause wherever o'er the world His trumpet calls to fight—  
His cause, tho' scorned of slavish men and crushed by despot heel—  
The holiest cause that ever bared a fearless soldier's steel.

Yes! they were martyrs for His name—for Him and His they died—  
Let cowards scoff, and cynics sneer, and mocking foes deride—  
For it is written large and deep on many a gore-stained sod,  
"Who dieth for God's people he most truly dies for God."  
The shepherds lov'd the helpless sheep of their dear Master's fold,  
And with their blood they sealed their love as He had done of old;  
And all the ages that have passed, and all the years to come,  
Can show no purer love than theirs, no truer martyrdom.

And radiant shall their memory live, though dark and sad their doom,  
To brighten in our history a page of woe and gloom—  
A pillar-fire to guide a nation struggling to be free  
Along the thorny, sunless path that leads to liberty.  
And whatsoe'er the years may bring, however fortune range,  
Yet firmer, fonder shall be knit, through every chance and change,  
The sacred ties which Heaven itself with tender care hath wove  
To bind to Mother Ireland's heart the soggart of her love.

And never alien force or fraud that bond shall rend in twain;  
The guile and wile of traitor friends shall menace it in vain:  
Ay, even tho' by traitorous hands its strength be tried once more,  
Firm as the rock, 'twill brave the shock, unbroken as of yore!  
O Irish priests! how proud and grand a heritage is yours!—  
A priceless love that will not die as long as time endures—  
A precious flower of matchless bloom, whose perfume day by day  
Will sweeten every toil and cross that meet you on your way.

Oh! guard it well against all taint of foul decay and death,  
Its holy, hallowed beauty shield from every withering breath,  
And fair and stainless hand it down to those who'll follow you,  
And love it with an equal love—as generous, fond, and true.  
And honour them—the martyred dead—the fearless, good, and wise—  
Who for its sake in evil days made willing sacrifice  
Of earthly hope and earthly joy, and dared the felon's fate  
To feed it with their own heart's blood—the priests of Ninety-Eight.

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## Addenda et Corrigenda.

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- p. 16—In the Parliamentary Return of 1731, Michael Cashen is given as Parish Priest of "Temple Shannon and Temple Shamboe."
- p. 18—In the Parliamentary Return of 1731 William Sutton is given as P.P. of "Ballyheoge," while Robert Sutton appears as P.P. of "Rosdroit"
- p. 29—Line 6. For 1738 read 1728.  
In 1731 Daniel Doyle is returned as "Popish Priest of Fernes and Kilbride." He was probably P.P. from 1728 to 1739. Rev. "C" Lovelock (1739-1741) is most probably Rev. Nicholas Lovelock, who studied in the Irish College, Salamanca, from 1736 to 1738 (*Archiv. Hib.* IV. 29).
- p. 34—In 1731 Francis Burn (Byrne) was P.P. of Kilrush. He was evidently the immediate predecessor of Father Kennedy.
- p. 38—In 1731 Dudley Murphy was returned as P.P. of "Clone." This fills the *lacuna* from 1715 to 1740.
- p. 46—In 1731 James Doyle appears as P.P. of "Edermine." Father Doyle apparently laboured from 1713 to 1746.
- p. 50—Rev. John Grannell was returned as P.P. of "Kilnemanagh and Maolnagh" in 1731. He held office from 1729 to 1739.
- p. 50—Line 5. For 1729 read 1739.
- p. 52—In 1731 Rev. William Devereux was P.P. of "Killann."
- p. 60—Canon Rossiter, P.P. of Gorey, was transferred to New Ross on January 23rd, 1916, and was succeeded by Canon Lennon, transferred from Rathangan.
- p. 62—Rev. Philip Furlong was returned, in 1731, as P.P. of "Kilcommon," with Rev. M. Collier as assistant. He also appears as P.P. of Carnew.
- p. 65—In 1731 Rev. Bryan Redmond was returned as P.P. of Rossmineoge and Leskinfear."
- p. 68—The Parliamentary Return of 1731 gives Rev. Tobias Butler as P.P. of "Kiltrisk," with Rev. Martin Cullin as assistant.
- p. 73—In 1731 Rev. Denis Sinnott was returned as P.P. of "Kilninor," while Rev. Nicholas Sinnott is given as P.P. of "Killcavan."
- p. 77—In the Return for the parish of "Monamolin," in 1731, Rev. Martin Casey appears as P.P., with Rev. John Doyle as assistant.
- p. 87—On January 23rd, 1916, Very Rev. Walter (Canon) Rossiter, P.P. of Gorey, was transferred to New Ross.
- p. 89—From the Returns of 1731, four Friars are given at New Ross, namely, Revv. Mark Delaney, Joseph Rossiter, Martin Connor, and John White.
- p. 102—Father Bryan Madden, registered in 1704, was still Parish Priest in 1731.
- p. 108—In 1731 Rev. William Brennan appears as P.P. of "Whitechurch and Kilmokea."
- p. 113—Father Anthony Broaders was ordained at Salamanca on 13th June, 1767. (*Archiv. Hib.* IV. 45).
- p. 117—The name of Father John M'Iriall appears in the Return of 1731 as "—— McKerrall."

- p. 118—In 1731 Father Michael Downes is given as P.P. of "Clongeen, Inch and Kilcowanmore and Tintern."
- p. 127—Rev. Walter Herron was a student of the Irish College, Salamanca, from December, 1758 to 1764.
- p. 133—In the Return of 1731 five Friars are given, viz., FF. Pat. Nolan, Matthew King, John Byrne, Edmund Murphy, and Edward Saunders.
- p. 141—Line 15. For 1724 read 1734  
In the Return of 1731 Rev. William Lambert is given as P.P. of "Killinick and Moyglass," while Rev. James French appears as P.P. of "Ishartmon, etc." Line 17. For 1725 read 1732.
- p. 159—In 1731 Rev. Nicholas Sweetman is given as P.P. of "Chappelcarron." It may be added that the parishes of "Kilbride, Chapelcharon, and Whitechurch Glin" were united by Act of Council on 14th December, 1776.
- p. 178—Add:—Very Rev. Canon Lennon was transferred to Gorey on January 24th, 1916, and was replaced by Rev. Philip Doyle (C.C. of Annacurra), a week later.
- p. 181—The "Mass House" of Taghmon was built in 1730.
- p. 187—Add:—Rev. John Quigley, C.C., Gorey, was promoted to the pastorate of Tagoat on January 13th, 1916.

NOTE—The "Report on the State of Popery in Ireland, 1731," as regards the diocese of Ferns, will be found in the 4th Volume of *Archivium Hibernicum*, edited by Canon MacCaffrey, Vice-President of Maynooth College (1915).

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